

SOCIAL CONCERN AND MISSION OF THE CHURCH IN KOREA

by

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ABSTRACT

This project is designed to illumine the minjung and their salvation as the future task of the Christian Mission in Korea. In her particular mission context, the Korean Church should acknowledge this as the object of her mission. The problem of han (grudge), a result of the political and economic oppression, should be included in the mission as an important issue to be discussed carefully throughout the chapters. Liberation of the minjung through conscientization will be discussed as an important part of the future mission of the Korean Church.

The development of new strategies is also a goal of this study. It will discuss such issues as: 1) The establishment of an interdenominational institution for the development of theological education, which aims at the unity of the Korean Theology. It will study the theological confusion in Korea, seek ways it can be developed in a new direction for the purpose of establishing appropriate theology in our own context. 2) The enforcement of the continuing education of pastors to give knowledge for the new direction of the ministry and mission. 3) The establishment of a mission center for the study of domestic and foreign missions. 4) The formation of many parachurches, distinct from the traditional form of the church, that will be used as the frontier groups of new mission tasks. The minjungs'

han, their conscientization, and the parachurch concepts will be defined and developed as the major task of the new mission of the Christian Church of Korea. This study, for this reason, will be guided by Biblical, theological, and historical perspectives on the subject of church mission, particularly on the theme of social participation as God's redemptive love and task. Historical, political, economic and cultural dimensions have been reflected in the mission of the Korean Church, and they will be stressed more than the general theories as the concrete contexts on which the social participation of the Korean Church has grown. The Korean Church will celebrate its centennial this year, and this project will contribute toward the future plan of Christian mission in the second century.

CHAPTER I

INTRODUCTION

PROBLEM AND LIMITATION OF THE STUDY

The theme of church mission has been one of the main concerns of the Korean Church since the last decade, when the Korean theologians and pastors began to investigate the major factors of the church mission. The first Korean protestant mission was founded on June 24, 1884, by R. S. Maclay, who was the superintendent of the Japanese mission of the American Methodist Episcopal Church.¹ In the same year, on September 20, a medical doctor, Horace Newton Allen of the American Presbyterian Church² founded another mission.

In 1969, the proportion of Christians to the total population of South Korea was ten percent.³ It was a little less than 16.2 percent in 1981.⁴

¹Sung Sam Lee, "Gapshin Political Revolution and Christianity," in Korean History and Christianity, ed. by Christian Thought, 300th Memorial Thesis, Series II (Seoul: Christian Literature Society, 1983) 183.

²L. George Paik, History of Protestant Missions in Korea 1832-1910 (Seoul: Yonsei University Press, 1980) 86.

³Conference of Christian Churches in Korea, Christian Annual, 1970 (Seoul: 1970) 521.

⁴David B. Barnett (ed.) World Christian Encyclopedia (Oxford: Oxford University Press, 1982) 441.

Many Korean protestant churches are located outside Korea, and they are also growing very rapidly. In 1967, there were thirty Korean Churches in the United States of America. By August, 1978, the number had grown to five hundred.⁵ In 1983, it was estimated that there were 3,300 Korean Churches in the United States.⁶

Are the Korean Protestant Churches growing successfully in quality as well as in quantity? That is the main question.⁷ Other questions that are being asked are these: "Why has the Korean Church been growing during the specific periods and why not in some other periods?" "Will the Korean Church grow continuously in the future as it is now?" and "Is the church growth of Korea a form of syncretistic growth?" These are concerns for the future mission plan in

⁵Tack Yong Kim, History of the Korean Church in America 1903-1978 (Seoul: World of Life, 1979) 69.

⁶Charles Kim (ed.) Korea Street Journal (Los Angeles) II: 83 (September 1, 1982) 1.

⁷Jang Shik Lee, Yesterday and Today of Korean Church (Seoul: Dae Han Kidokky, Chalpan Sa, 1982) 28.

⁸Han is a deep feeling that rises out of the unjust experiences of the people. "Just indignation" may be a close translation of Han, but it evokes a refined emotion yearning for justice to be done. Han is an accumulation of suppressed, amassed and condensed experiences of oppression caused by mischief or misfortune so that it forms a kind of "lump" in one's spirit. Thus "accumulated Han is inherited and transmitted, boiling in the blood of the people," which is also defined as the "emotional core of anti-regime action." by Nam Dong Suh, "Towards a Theology of Han," in Yong Bok Kim (ed.) Minjung Theology (Singapore: Commission on Theological Concern, Christian Conference of Asia, 1981) 60,65.

the second century of the Protestant Christian mission in Korea.

Assuming the positive aspects of such questions and concerns of theologians and pastors of the Kôrean Church, I also discovered that this important theme in church missions has been dealt with inadequately because of weakness in the methodology they have taken in the past. In other words, most of those who have been involved in this study of church missions show a tendency to limit their basic information to phenomenology with no concern for church history which reveals the struggle for survival and growth. As a result, plans for the future mission are not based on data that reflect our past. Moreover, these plans, based on growth principles, do not consider the specific social and political context of Kôrea.

From this consideration of the study of church mission in the past, I have concluded that participation in society of the Korean Church has been and will be the deciding factor in building the future mission plan. Looking back upon our past shows that nothing should weigh more heavily than the social participation of the church in its mission. Our own particular situation cannot be compressed into dogmatic theories of church mission.

This study, for this reason, will be guided by the biblical, theological, and historical perspectives on the subject of church mission, particularly on the theme of

social participation as God's redemptive love and task. Historical, political, economic and cultural dimensions have been reflected in the mission of the Korean Church, and they will be stressed more than the general theories as the concrete contexts on which the social participation of the Korean Church has grown.

The Korean Church will celebrate its centennial this year, and this project will contribute toward the future plan of Christian missions in the second century.

PURPOSE AND PROCEDURE OF THE STUDY

The present study is designed to illuminate the minjung and their salvation as the future task of the Christian mission in Korea.

The problem of han of the minjung, a result of political and economic oppression, should be included in the mission as an important issue to be discussed carefully throughout the chapters.

The liberation of the minjung through conscientization will be discussed as an important aspect of the future mission.

The development of new strategy is also a goal of this study. It will discuss such issues as these:

- 1) The establishment of an interdenominational institution for the development of theological education aimed at unifying Korean theology. It seeks ways to end the

theological confusion in Korea and develop a new direction for the purpose of establishing appropriate theology in our own context.

2) Enforcement of the continuing education of the pastors to keep them informed about the new direction for the ministry and mission.

3) Establishment of a mission center for the study of domestic and foreign missions.

4) Formation of many parachurches. These will be different from the traditional churches and will be used as the frontier groups of new mission tasks for the minjung.

Such groups as K. S. C. F., various prayer meetings, Human Rights Movement, N. C. C., Catholic Farmers' Association, Urban Industrial Mission, etc., will be reinforced and developed to work in the mission for the minjung.

For the purpose of illuminating the minjung and their salvation as the task of the mission, Chapter II will focus on the historical analysis of the minjung's involvement in the history of Korea, and Chapter III will deal with the biblical and theological grounds of the mission. In Chapter IV, minjung's han, their conscientization, and, in Chapter V, the parachurch concepts will be defined and developed as the major task of the new mission of the Christian Church in Korea.

CHAPTER II

HISTORY OF SOCIAL CONCERN IN THE KOREAN CHURCH

The growth of the Korean Church has been generally regarded as a miracle in the history of Christian mission in our century. Many crucial factors have been examined beyond the simple phenomenological analysis according to "church growth principles," and it has been recognized that there is a great deal of variation in the growth period and growth rate according to the different methods of mission and different historical, regional, cultural, and social conditions. It has also been recognized that the Korean Church, due to its rather sudden growth, experiences many problems such as a shortage of trained leaders and, as a result, a lack of discipline, qualitative degeneration, and the church split in the practical side of church life of the people.

In this chapter, therefore, it will be appropriate to investigate the growth of the Korean Church in its relationship to the social and political contexts of Korea since the introduction of the gospel of Christ in 1884. The methodology of this chapter will be a historical analysis of the socio-political participation of the Korean Church, and this will reveal the relationship between the social concern of the church and its growth.

Historical perspectives and analyses differ according to the viewer. It is generally acknowledged that there were

two separate periods of church growth. The early period lasted from 1884 to 1919. The recent period covers the years between 1945 and the 1980's - the years following national liberation from the Japanese military regime. The present writer divides the growth into these two periods: A) Early social concern of the church, and B) Recent social concern of the church.

In considering the growth, in these two specific periods, it is not to be disregarded that the church groped in the darkness between 1900 and 1940, when Korea was under the brutal rule of the Japanese military government. In 1900, the anti Christianity movement in China gave a negative image to Western religion and the Westerners in China, and Korea was not out of its influence. In 1910, the "Event of 105 Persons" of the Korean Church became the excuse for the persecution of the church by the Japanese regime. By this time, the Japanese government had gained diplomatic, social, political, and economic control over Korea. During the 1920's the church withdrew from social participation and lost its early influence over the Koreans. Between 1930 and 1940, Shinto worship was required of the church by the Japanese government, and systematic persecution of the church was practiced by the brutal military government of Japan.

EARLY SOCIAL CONCERN OF THE CHURCH

Gapshin Political Revolution of 1884

Gapshin Jungbyun was a political revolution by Gewha Dang, a group of progressive young politicians, during 1884 - the year of Gapshin, according to the Chinese calendar. While Sugu Dang, the conservative young politicians, were in power and were supported by the Ching Dynasty of China, Gewha Dang wanted to reform the political structure of Korea, with the help of Japan, a new rising power in the international political scene.

The Gapshin Jungbyun is very important in the history of the Christian mission in Korea. It became an occasion for the missionaries to secure official government support for the founding of a hospital. We will study the importance of this first step as preparation for the subsequent mission work.

The latent militancy of the Gapshin Jungbyun is found in Imo-Kunlan, the revolt of the old army on July 22, 1882, the year of Imo. The Royal Government had adopted a new Western military system for army training and governance. Japanese military advisers were hired to run the system, and the soldiers of the old army system were threatened and dissatisfied with this unfair treatment. Hungsun-Daewon Kun, the king's father, instigated this revolt for his own poli-

.. ..

tical purposes.¹ In 1873, the young king declared independence from his father's regency and gave himself direct governing power. Hungsun-Daewon Kun had reluctantly admitted his own downfall and blamed the queen and her relatives as the masterminds. Being encouraged by Hungsun-Daewon Kun, the soldiers of the old army destroyed the Japanese Embassy building, caused the flight of the ambassador from Japan, and killed a Japanese military adviser, together with Min Kyum-Ho, a high government official who was a relative of the queen. Although it began as a domestic conflict, it developed into a big event in the international politics of Asia.²

As a result of Imo-Kunlan, the government of the Ching Dynasty sent Ma Kin Chung, a diplomat with the military forces, to Korea to confront the Japanese army. Daewon Kun was taken to Bojung Bu by warship and was detained there.³ The Ching Dynasty eventually seized the government and control of national and international policy and of the military system.⁴ In the meantime, Minbi, the queen of King Kojong,

¹Sung Sam Lee, "Gapshin Political Revolution and Christianity," in Korean History and Christianity, ed. by Christian Thought (Seoul: Christian Literature Society, 1983) 178.

²Lee, Sun Kun, Korea History (Seoul: Eulyou, 1959) 473-387.

³Yi Sup Hong, History of Korean Diplomacy: Introduction of Cultural History of Korea (Seoul: National Institution of Korea University, 1970) 419.

⁴Sung Sam Lee, *Ibid.*

with the help of the Chinese government, increased her political power in the royal government by appointing several of her relatives to important positions. Minbi and the political leaders were overwhelmed with the military force of the Ching Dynasty and depended more and more on the Chinese.

The Gapshin political revolution was planned in this political atmosphere. The young patriotic politicians worried about the future of the nation and wanted to recover their independence. They rallied young people who sought the modernization and independence of Korea from foreign influence and attempted a political reformation.

The immediate goals of the revolution were: 1) achieving the independence of Korea from the political control of China, 2) sweeping away superstitious practices in the royal court and removing the queen from political control, 3) establishment of a new cabinet with reliable members and reformation of the domestic administration.⁵

On December 4, 1884, these young patriots executed their plan for political reformation. Their initiative is commendable. The leading members of the group, such as Hong YOUNGHUK, Park YOUNGHO, Suh KWANGBUM, Kim OKKYUN, Suh JAEPIL invited the leaders of the Toady party, only to elimi-

⁵Man Kil Kang, Gapshin Jungbyun: Modern History of Korea I (Seoul: Shinku, 1969) 212-219.

nate them.⁶ When the party was nearly over, someone shouted, "Fire!" With this, the party was turned into a shambles. Min Youngik, nephew of the queen, found his way out of the building into the darkness, only to confront a waiting assassin who almost killed him.

Harry A. Rhodes described this occasion as follows:

While the banquet was in progress, at 5 P.M. on December 4th, a cry of fire in an adjacent building was raised. As the Korean leaders rushed out, the assassination of some of them was attempted. Prince Min Yong Ik was badly wounded and would have been killed had it not been for his servant who warded off the blow and lost his arm. P. G. Von Mullendorf was "first on the spot" and had the wounded prince carried back into the dining room and an hour later into the Custom House Quarters (Mullendorf's home). Dr. Allen who had been dining across the city with Messrs. Townsend, and Bernadou of the Smithsonian Institution, soon after his return home, was called by the Secretary of the U. S. Legation, to hurry to the wounded prince. When Dr. Allen arrived he found the prince surrounded by fourteen Korean doctors who were about to pour pitch into the wounds to stop the flow of blood. Dr. Allen explained the situation to a giant German, named Kniffler who was present with a pistol in his belt and at once all the Korean doctors were ejected by being invited to a consultation out on the porch. The prince had a close call and a slow convalescence.

Allen was a medical missionary of the Northern Presbyterian Church. His operation was successful, as was pointed out by Harrington. Minbi, the queen, was pleased about the successful operation. She recommended Allen for the decoration of the first grade of Tai-Keuk. Allen was hired to perform

⁶Harry A. Rhodes (ed.), History of The Korea Mission (Seoul: Y. M. C. A. Press, 1935) 15.

⁷Ibid., 15-16.

medical services for the royal family. Allen suggested that the royal government establish a government hospital. On January 22, 1885, after he had consulted with G. C. Gaulk, the military officer of the U. S. Embassy, his suggestion was accepted by the Korean government.

On April 10, 1885, Kwanghewon, the "House of Extended Grace" was established as the first Western hospital. Later Kwanghewon was renamed Jejungwon, or "the House of Universal Helpfulness."⁸ The Protestant Church was not yet permitted to set up a mission in Korea. However, the successful operation by Dr. Allen saved the life of Min Youngik, and this historic event paved the way for the establishment of the Korean mission by the American Protestant churches.

Permission for the establishment of hospitals and schools was actually granted to R. S. Maclay by King Kojong on July 3, 1884, six months before the Gapshin revolution. Maclay came to Korea on June 24, the same year, to get permission from King Kohong, with the help of Kim Okkyun, whom he had met in Tokyo. With Kim's positive response, he asked John Goucher, a leader of the Methodist Episcopal foreign mission board, to send missionaries to Korea. on February 3, 1885, through this channel, five missionaries, Mr. and Mrs. W. B. Scranton, Scranton's mother (Mrs. Mary J. Scranton).

⁸Sam Mok Young, Medical Science History of Korea (Osaka: My House, 1963) 273.

ton) and Mr. and Mrs. Henry G. Appenzeller, left the harbor of San Francisco in the S. S. Arabic and went to Korea. Scranton had been ordained especially for this mission on December 4, 1884, in New York. Bishop C. H. Fowler led the ordination service.⁹ This was the day of the Gapshin revolution. The missionaries arrived in Yokohama, Japan, 24 days later¹⁰ and stayed there until the Korean government had recovered from the confusion caused by the revolution. The Methodist Episcopal Church had permission to build a medical and educational mission in Korea three months earlier, but the mission was delayed because the missionaries had to stay in Japan for a while. Yun Chiho and Suh Jaepil left for America after the Gapshin revolution. Yun studied theology; Suh majored in medical science. Ten years later, both returned to their own country to devote themselves to the freedom and independence of their nation and the mission of the gospel. God had started this mission in the troubled time of the Gapshin revolution and caused the gospel to take root in Korea.

⁹G. H. Jones, The Official Minutes of the Annual Meeting of the Korean Mission of the Methodist Episcopal Church (January 23, 1895) 1-3.

¹⁰Ju Sam Yang, Introduction of Chosen Methodist Church 1933-1936 (Seoul: Chong R. Won, Chosen Methodist Church, 1936) 15.

Donghak Farmers' Revolution of 1895

Myung-won Suh pointed out that the first sign of church growth appeared in 1895.

The number of baptized members of the church increased explosively between the year of 1895 and 1896. This amazing increase of the Christians in the Korean Church can be attributed to the war of 1894 between Japan and China that was fought in the land of Korea.¹¹

L. George Paik agreed that the first wave of church growth came around 1897.¹² Since 1894, Korean society had suffered the Donghak Farmers' Revolution, the China-Japan War, and several social transformation movements that were kindled by Gapo-Gyungjang. The Korean Christian Churches, by this time, considered social transformation to be an important function of church work in this land. The Western educational system was introduced to Korea through the church and the Independent Association was supported by the Christian Church.¹³ The Donghak movement threatened the social structure of the Lee Dynasty by destroying the traditional values and control mechanism of the society. Military intervention by both the

¹¹Roy E. Shearer and Wildfire, Church Growth in Korea (Seoul: Christian Literature Society, 1975) 53-54.

¹²L. George Paik, The History of Protestant Mission in Korea 1832-1910 (Seoul: Yonsei University Press, 1980) 263.

¹³Man Yol Lee, Christianity and National Movement of Korea (Seoul: Pyung Min, 1980) 15.

Japanese and Chinese governments contributed to the feeling of crisis and warned against the intervention of foreign powers. The Christian Church and Western civilization were introduced as an alternative to the old ways of Korea and were welcomed by those who wanted to achieve independence for their nation.

Paik correctly pointed out the relation of the church to the Donghak Movement:

Even before the Tong Hak revival and uprising of 1894, the Protestant missionaries had gained a strong foothold. . . . And the Tong Hak rebellion, instead of supplanting Christianity with the religion which CH'OE had devised as superior to it, or of driving out of the country any foreigners who were propagating it, both gave to Christianity a powerful impulse and the way for its wider dissemination. In the first place the conditions of discontent out of which the Tong Hak movement arose were favorable to the consideration of the message of Christianity. . . . And when the Tong Hak movement failed, it left multitudes more ready than ever to listen to the missionaries. . . . They had been taught the folly of worshipping spirits and the necessity of worshipping God only. . . . Their idea of God and His worship is according to the Roman Catholics and the Buddhist combined. Abstinence, ablution and sacrifices were freely practiced to appease the deity. 'Repairing of the mind' or repentance was exhorted. The people are now asking, what is the true way to worship God? . . . The spirit of inquiry is abroad everywhere.¹⁴

He continues this way:

The people began to believe that everything of the West was superior and best, and they were ready to accept the religion of the Westerners. The people learned the immense political power of the West and saw that even the governor of a province and magistrates of counties

¹⁴Paik, 260.

had to submit to missionaries. By accepting Christianity the oppressed hoped to win lawsuits, secure justice from the tyrants and protection from the hands of extortioners.¹⁵

Paik saw the continued relationship between church growth and social and political instability. His assertion continues as follows:

The people began to realize that one of the chief reasons for the disorganization of the country was the existence of factions that controlled the government; factional groups, such as the pro-Japanese, pro-Chinese, and pro-Russian parties, were leading the country to destruction. They felt strongly that the only way to unite the people was to adopt some religious or unified political program. Ambitious political leaders, moreover, saw the possibility of gaining the support of the large and wideawake group of people¹⁶ in the churches if they allied themselves with them.

According to Professor Manyol Lee, Christianity aligned itself with the desire for modernization and independence among the Koreans.¹⁷ The growth of the Korean Church, therefore, can be attributed to its contribution to social and political transformation during a period of national crisis caused by foreign intervention. The independence movement by the Christians and the social participation of the church, in this respect, can be pointed out as the primary contributors to church growth in Korea. By accepting the Gospel of Jesus Christ, Koreans were able to see a bright future for their nation to interpret the gospel in their own social setting as follows:

¹⁵Ibid., 261.

¹⁶Ibid., 297.

¹⁷Man Yol Lee, 61.

- 1) Political reformation through the independent movement,
- 2) Modernization through education,
- 3) Cultural movement through the development and use of the Korean alphabet in publications,
- 4) Women's liberation through the education of women.

This was the socio-political image of the Korean church between 1895 and 1900. Growth at this time was due to self-recognition of responsibility in these areas.

Church historians tend to confirm this important role of the church as a historical demand. Paik said:

Consequently he made an effort to gather new church members and zealously prosecuted religious work. It will not be an overstatement to say that during the Japanese protectorate the rapid increase in church membership was largely due to this cause. There were, too, leaders of progressive movements, such as Philip Jaisohn and Baron Yun, who were Christians. The masses looked up to them and followed their religion as well as their political ideas.¹⁸

As the importance of the church grew, many people accepted the Christian faith, and the church was identified as that of the poor class and alienated women in the Korean society. The self-recognition of the church as related to the alienated classes and actual function of the church in the history of crisis became a natural pair. Paik said:

On account of the nature of their work, the missionaries were more closely associated with the Koreans than with the Japanese. Then, after all political organizations and other so-called religious sects, such as the Tong Haks, had been crushed, there alone remained the

¹⁸Ibid.

Christian Church, composed of intelligent and potentially powerful elements of the nation. The Church, moreover, was growing, both in numbers and in power and in spiritual and material strength. In a land of despair and humiliation there was life and hope in the Christian community. Japanese naturally were suspicious. Thus the estrangement between the Christian Church and the ruling government began to grow and culminated in the so-called "conspiracy case" in 1911.¹⁹

Eulsa Protectorate Treaty of 1905

It is agreed among church historians that the Korean Church grew rapidly and matured between 1905 and 1910, after the Eulsa Protectorate Treaty. The church also became deeply committed to Christ and the pursuit of organizational independence during these years. It was a period of national crisis in which the Koreans lost their independence, the war between Japan and Russia was fought, and Japan and Korea were unified in 1910.

Paik describes the years from 1907 to 1910 as follows:

The four years from 1907 to 1910 are marked by many great events both in the political and the religious history of Korea. Politically, the Japanese protectorate which was established in 1905 resulted in 1910 in annexation, and the political independence of the country was terminated. Religiously, the period begins with a great awakening, which was followed by a nation-wide evangelistic campaign known as "The Million Movement." The religious revival gave new impetus to the educational revolution . . . In 1905 the Emperor had failed to secure the intervention of the United States, but he was still indulging in vain efforts to drive out the Japanese. He dispatched a secret mission to the Hague Conference of 1907 to solicit the intervention of the nations gathered

¹⁹Ibid., 353.

there. There was, however, not a nation which had a large enough material interest in Korea to be induced to take up the quarrel with Japan, and the Conference refused to give a hearing to the mission. A greater tragedy was soon enacted in the abdication of the Emperor. The helpless and pitiful ruler, surrounded and coaxed by the corrupt officials, on July 19, 1907, descended from his throne in favor of the Crown Prince. In spite of the weakness of his character and his lack of determination, the Emperor was popularly believed to have good intentions, and the people were correspondingly loyal to him and bitter toward the Japanese.²⁰

The rapid growth of the Korean church around 1907 was a popular phenomenon that was found all over the nation. The Presbyterians in Pyung-Yang experienced a pentecostal event, and the Methodist Church also grew tremendously during this period. The civilian army movement was at its peak, and many of the patriots were persecuted. The church naturally became the place where the populace could find consolation for the national tragedy and hope for the future. Many Koreans joined the church out of this socio-political crisis. They prayed to God for leaders like Moses, and their religious experiences were related deeply to the tragic historical context. The Western missionaries tried in vain to separate their religious concern from the socio-political crisis by emphasizing the world to come. As can be seen from "Bekoin Sakun" (Event of 105 Persons) in 1912, the Korean Christians apparently became the greatest threat to the colonial regime of the Japanese government in Korea. The Christian faith was

²⁰Ibid., 359-361.

confessed with its deep relationship to the tragic fate of the nation, and the Christian Church of Korea was able to grow and mature during this period.

March First Independence Movement of 1919

The fourth stage of church growth occurred between 1920 and 1921. It is important to notice the socio-political crisis around the First of March Movement of 1919, because church growth was related to this crisis. Choo Chai Yong said this:

Although Korean Christian movements were restricted by strong outside powers, they were reconstructed from within by the "Revival movement in 1907." The main purpose of the movement was to bring about both the discipline of Christians and an increase of Christians in numbers. Both these concerns of the Revival Movement made Korean Christianity strong. The Korean Christians' struggles for independence and human rights were persistent in spite of the regulation concerning security (1907), regulation concerning meetings (1910), and the regulation of guns and explosives (1912). It was the struggle for independence and human rights of this period that became the spiritual backbone of the March 1st Movement of 1918.

The leading people of the movement were the Chondokyo who were minjung Christians and had the tradition of the struggle of the farmers for liberation. Of the people who constituted the movement, farmers were 59%, Christians 22%, and men in their twenties 40%. The farmers were representative of the suffering people in that time. With 22% Christians, we may say that the Christian minjung provided much of the leadership of this movement.²¹

²¹Yong Bock Kim (ed.) Minjung Theology: People as the Subjects of History (Singapore: Commission on Theological Concerns. Christian Conference of Asia, 1981) 73-74.

It can be said that church growth in this period was based on deep commitment to the Christian faith, as it was in the growth of 1907. Even in prison, the Christians witnessed the faith to non-Christian prisoners, and many of them willingly received the truth of the gospel as a consolation for their miserable existence. Choo describes the political situation in the 1920's as follows:

The Korean church moved into a new political situation in the 1920's. The Japanese Governor General abandoned the use of military police and began to practice a policy of appeasement. The Governor General had already created a group of pro-Japanese Koreans in order to rule Korea more effectively. In so doing, he was infringing upon the human rights of the Koreans. During this period Korean tenant farmers increased from 37.6% in 1919 to 46.5% in 1930. The number of disputes involving tenant farming increased from 27 cases in 1921 to 667 cases in 1931. Labour disputes also²² increased from 36 cases in 1921 to 205 cases in 1931.

Many Koreans became Christians during their imprisonment. This reveals the rapid response of the Koreans to the gospel, which became the reason for the surprising growth of the church during the following seven years.

RECENT SOCIAL CONCERN OF THE CHURCH

The Period of Acceptance (1945-1960)

Although the church showed signs of decelerated growth right after the liberation, it should be understood as a temporary hesitation in the middle of the excitement

²²Ibid., 74.

and confusion caused by the liberation. Growth accelerated after 1948 and the peak was experienced right after the Korean War.

The Southern Presbyterian Church, for example, is reported to have increased membership three times more than before the war. In 1948, the membership of this church was 14,818, and it grew to 40,781 members in 1958.²³

Various motives for the growth of the church during this period can be found. Yet, the most important factor was the disasters and suffering the people experienced during the war. Many people lost their families and homes and were displaced from their traditional life. Extreme poverty and the following suffering were experienced in day-to-day life. Particularly, the traditional social life, based on the agricultural system, was destroyed by the displacement of the people. As a natural result, extreme social anxiety was created in this society.

In post-war Korea, the church provided a place where the people could find consolation from social anxiety, mental estrangement, and cultural confusion. A new value system was needed, including the promise of eternal life in the world to come and escape from the present sufferings. In addition to these advantages of religious life, many of the refugees were helped with clothing and food that were brought

²³Shearer and Wildfire, 265.

to them through the church by friends in the western nations.

Political conditions also contributed to church growth. Since the liberation from the Japanese regime, many Christians were hired by the Interim Military Government of the United States in Korea, and they became the political elites after the war. Many Christian politicians fled to South Korea from the communist regime in the North, and the church became the place where people could get together and work with the Christian political elites.

The Period of Awakening (1960-1970)

The Korean church made tremendous growth during the decade of the 1960's. The membership of the church doubled. What was the reason for such growth? It can be attributed to the awakening of the church to its historical responsibility to Korea.

Until the 4.19 Revolution of 1960, the Korean Church had been privileged and protected by President Syung Man Rhee's government. Some of the Christians urged the church to recognize and respond to the demands of history.

The response of the church to this challenge was not delayed. Churches began to participate in the action of bringing solutions to political, social, and moral problems that were caused by such issues as the Korea-Japan Treaty of the 1960's. Constitutional changes required by the third term of President Park, the human rights movement, and de-

humanization. The Korean Church recovered its healthy image among the populace.

The 1960's brought great social transformation to the Korean society. It came as a result of the intensive economic development policy of the government that brought rapid urbanization and technization of the society. Traditional value systems were shaken, and conventional community-based human relationships were destroyed. No new model of human community was provided as a functional substitute. As a natural process, extreme dehumanization began to spread over the society, together with a confused value system and expanding anxiety. The people's reaction was religious indulgence as an escape from the social anomaly.

One thing that must not be overlooked in this period is the growth of new religions. Along with the Christian Church, the new religions made rapid quantitative increases. Infiltration of these new religions into the Christian Church and, as a result, the syncretic practice of the Christians, were the natural development.

The Period of Growth (1970-1984)

The Korean Church has grown rapidly by emphasizing evangelism as the most important mission of the church. From the early period of the Korean mission, self-propagation of the local church was promoted through the Nevios Method. Many theological and methodological experiments have been

conducted to find the best evangelization strategy, and the Christian leaders are now well-equipped with the spirit of evangelism. Excellent evangelism training programs exist, and trained Christians are put to the frontier for the continuous growth of the church. Centering around the individual local churches, well-organized evangelism programs help to continue quantitative growth.

Up to this point, political and social factors of the growth of the Korean Church have been analyzed. Before the liberation, the Western missionaries prepared the way for subsequent growth by training Christian workers. During this period, Korean Christians fought for the independence of their nation. The image of the church grew as a nationalistic church. Growth was based upon these two factors during this period.

After the independence of the nation, the church received many converts who wanted to escape from socio-political and cultural confusion and anxiety. It was also pointed out that many new religions grew in this anomalous social context.

During the 1970's the Korean Church reversed itself in order to respond to socio-political demands. Conventional striving for quantitative growth was replaced with a demand for socio-political growth.

Since the 1970's, the Korean Church was still growing rapidly because of local church-based evangelical programs,

social concerns and political participation in the society.

CHAPTER III

BIBLICAL AND THEOLOGICAL PERSPECTIVE OF SOCIAL CONCERN

Christian theology is based on the Bible, and social concern provides the bases of theological reflection in both the Old and New Testaments. Mission theology, as a part of Christian theology, has been developed on the basis of this social concern in the scriptures. With this understanding, we have to ask whether the Minjung Theology is grounded on the biblical understanding of social problems.

Most biblical writings are concerned more with the faith and life of the populace, who were under the rule of the masters and kings. It is true that Kings and Chronicles record the work of the kings in the form of authentic history, yet, it is also true that these records were from the perspective of the people. Their attitudes toward and criticisms of the kings stand out as the essential elements of these writings. The entire Bible, in this sense, appears as a story of the experiences, desires, sufferings, joys, disappointments, hopes, judgements and salvation of the people of God.

As was pointed out by the KNCC papers, the story of the people, rather than that of the rulers and elites, is at the center of the Bible. It is a story of the people who know more about poverty than prosperity, more about suffering

than glory, and more about persecution than successful life.¹ Jewish history, therefore, will be treated as a main resource of this thesis for the purpose of disclosing the nature of minjung in the Bible. The Old Testament concept of amhaarets and habiru (hapiru), Laos and Ochlos of the prophets and New Testament, and Jesus' social concern will be examined. I intend to show social concern as the mission priority of the Korean Church by defining the nature of minjung in the Bible, in Liberation Theology, and in the Minjung Theology.

SOCIAL CONCERN IN THE OLD TESTAMENT

Were the writers of the Old Testament truly concerned about the people? Did they really represent the people by recognizing the social, individual and historical contexts of the people and their duty toward these contexts?

Let's find the answer concerning social concern in the Old Testament, in general, and, more specifically, in the records found in Deuteronomy and the Prophets.

Context of the Social Concern

1. The Old Testament describes the common people with the term, amhaarets. This has been interpreted as the

¹Chung Jun Kim, "Old Testament Foundation of Minjung Theology" in Committee of Theological Study, Minjung and Korean Theology (Seoul: Korea Theological Institute, 1982) 30.

people of the land, residents of the land, tribes of the land, country people and the common people. It is used about 40 times in the Old Testament.² The different translations are the same in Korean. In the New English Bible it is translated with diverse meanings such as "people of the land" or "simple people" and, particularly, it is translated six times as "the common people."

It is not possible to form a theology of minjung solely on these limited ideas. We have to go deeper into the life experiences of the Jewish people who were captured by foreigners, led a life of poverty, and were persecuted after the destruction of their own country. The New English Bible describes them as "the weakest class of the people" (II Kings 24:14, 25:12, Jeremiah 40:7).

As we have observed, the amhaarets of the Old Testament represent the common people - the lowest classes. Although a simple semantic study does not provide grounds for Minjung Theology, particularly considering the ceaseless search of the writers for the answers to these social problems.

2. The term, hebrew, appears in many ancient records such as Mari text, besides the Old Testament, itself.³ In these records, habiru is used instead of "Hebrew." Par-

²Ibid., 31.

³Martin Noth, The History of Israel (New York: Harper & Brothers, 1958) 17-41.

ticularly in the Egyptian text, habiru appears frequently. There are various opinions about the identity of habiru, but many scholars agree that it is the Hebrew.⁴

If the habiru, the scattered people of the ancient mid-eastern area, can be identified as the ancestors of the Hebrews who went to Egypt, the nature of this people will enable us to know the nature of the persecution under pharaoh.⁵

From this perspective, it can be said that the real people who formed the original confessional faith of Israel were the low class people who were persecuted and alienated. When the habiru is identified with Hebrew, "Our ancestor was a wandering Aramean" (Deuteronomy 26:5) can be understood without difficulty. It also helps us to understand the fact that this wandering ancestor resided in Egypt with a small number of people (Genesis 50:22).

Of the confessional statement, the recorded "persecutions" and "hard labor" (Deuteronomy 26:6), can be identified with writings in an ancient Egyptian text that says the labors and construction of the castle were provided by the Habiru, who were forced into this construction work by Ramses II (1291-1223 B. C.).⁶

⁴Chong Jun Kim "National Formation of Israel and Spiritual Culture," Chang Jak Kwa Bipyung (Winter 1976) 153.

⁵Ibid., 33-34.

⁶A. H. J. Gunneweg. History of Israel (Seoul: Christian Literature Society, 1975) 37.

In Exodus 1:11, it is reported that the Hebrews were brought by force into the construction of the Edom Castle and the Castle of Ramses. The writers tried to record that the Hebrews, their ancestors, were under severe persecution and performed hard labor. Particularly in Exodus 3, Yahweh's salvation of the Hebrews is recorded.

Then the Lord told him, "I have seen the deep sorrows of my people in Egypt, and have heard their pleas for freedom from their harsh taskmasters. I have come to deliver them from the Egyptians and to take them out of Egypt into a good land, a large land, a land 'flowing with milk and honey' - the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites live. Yes, the wail of the people of Israel has risen to me in heaven, and I have seen the heavy tasks the Egyptians have oppressed them with (Exodus 3:7-9, Living Bible).

It is nothing to boast about that the ancestors were the slaves of Egypt. Yet, they tried to proudly acknowledge the fact that they were the children of God, in spite of unbearable persecution and suffering. Their God participated in their suffering.

Exodus as the Social Concern of God

Viewing the theology of the Old Testament from a new perspective, G. Von Rad pointed out the confessional nature of the Old Testament theology and the object of this theology:

In the Old Testament it is thus this world made up of testimonies that is above all the subject of a theology of the Old Testament. The subject cannot be a systematically ordered "world of the faith" of Israel or of the really overwhelming vitality and creative productivity of Jahwism, for the world of faith is not the subject of these testimonies which Israel raised to Yahweh's

action in history. Never, in these testimonies about his-
tory, did Israel point to her own faith, but to Jahweh.⁷

There is no doubt that Rad tried to see the object of Old Testament Theology from the perspective of the confessional faith of Israel. Yet, the nature of the confessional faith comes to the surface only when the identity of the people, rather than what is said about God, is verified. Without the subject of this confessional faith, the faith itself was not able to come into being. Although it is not to be denied that Rad made a great contribution to the development of Old Testament Theology in the modern era, it is also true that he did not clearly identify the nature of the people who formed this confessional faith.

He describes, in a rather lengthy style, Israel's response to Yahweh, yet he does not clearly explain who these people were.⁸ I think that the nature of the people can be disclosed only when we examine Deuteronomy.

You shall then say before the Lord your God, "My ancestors were migrant Arameans who went to Egypt for refuge. They were few in number, but in Egypt they became a mighty nation. The Egyptians mistreated us and we cried to the Lord God. He heard us and saw our hardship, toil, and oppression, and brought us out of Egypt with mighty miracles and a powerful hand. He did great and

⁷G. Von Rad, Old Testament Theology (New York: Harper & Row, 1962) I, 111.

⁸Chung Jun Kim, "Theological Formation and Human Being"; World and Mission 68 (1978) 45.

awesome miracles before the Egyptians, and has brought us to this place and given us this land 'flowing with milk and honey!'" (Deuteronomy 26:5-9, Living Bible)

The content of this confessional faith can be understood in terms of 1) the origin of Israel, 2) God's salvation, 3) His mighty work of allowing Israel to live in the land of milk and honey. Rad views all these themes as the explanation of God's saving work. Yet, again, the problem of the Old Testament cannot be solved by simply stating the saving work of God without considering the existential context of human beings.⁹

The life of the Israelites, in a few words, was a life of suffering. Their ancestors, the wandering Aramean, went to Egypt with a few of his people. Their entry tells us how unsettled their life was as wanderers. Their hard labor and suffering in Egypt show us the unbearable life situation. The book of Deuteronomy explains the Exodus as the social concern of God for the suffering people of Israel.

The Israelites were treated unjustly by those in political power in Egypt. They were called Hebrews by the Egyptians. God's concern for the Hebrews and the biblical concern for them are the basis of our missiological concern for suffering people in our present society.

The Old Testament always returns to the Exodus. This is not different in the life of the early church. Jesus' salvation was interpreted in the light of the ancient Exodus

⁹Kim, "Theological Formation," 46.

by the early Christians. In this respect, we can assume that the Exodus, itself, was the same event we describe in the Minjung Theology.

Prophets and Social Concern

Religious life and political life were not separate for the prophets of the Old Testament. There were always political factors behind the religious statements of the prophets. It was indispensable for the prophets to make political statements, since their understanding of history, society, politics, economics, and even power was grounded in faith in God.

The prophets who appear in the Old Testament, although the eras and historical contexts of their activities vary, and the emphasis and the style of writing are different from one another, included political statements in their prophecies.

In the past, theological studies of the Old Testament prophets were centered around the themes of God and history, rituals, and social problems. The Old Testament scholars have not paid much attention to the life of the people, who were persecuted and oppressed. This happened, not because there were no persecuted people around the Old Testament theologians, but because the position and function of the people were not studied carefully from the sociological perspective by those theologians.

The message of the prophets, if seen with the concept of the minjung, can be interpreted with new meanings. For example, Amos, the first prophet, can be studied from the perspective of the minjung, and new understanding of his messages can be reached.

Amos is a prophet of justice. His message reviles the sins of the people of power and advantage, who persecuted the weak and poor in the Northern Kingdom.

An image of the minjung appears in Amos' writings as the poverty-stricken people (Amos 2:6; 4:1,5-12; 8:4,6), poor people (Amos 2:7; 5:11; 8:6), humble or suffering people (Amos 2:7; 8:4), etc. Chung Jun Kim identified these groups of people as those who are deprived of their cultivated land and freedom.¹⁰ He pointed out that the people with whom Amos was in touch were the middle class of Israel.¹¹ As proof of his assertion, he said, "There was no critical conflict between the high class people and the low class people in Israel,"¹² and the oppressors were the middle class, who were "the oppressors and the oppressed at the same time."¹³ The poor and poverty-stricken people, therefore, were those who were oppressed by the middle class,¹⁴ who were given various

¹⁰Chung Jun Kim, "Social Criticism of Amos," Thought of Theology 21 (1978) 290.

¹¹Ibid., 291.

¹²Ibid.

¹³Ibid.

¹⁴Ibid.

privileges by the upper class. They were loyal to the givers of the power and became wealthy. Thus, they were the ones who destroyed social justice and the balance of rights in the society.

The people who could be identified as the minjung of the Northern Kingdom were those who were oppressed. Amos, in his accusation concerning injustice and corruption, intended to recover their rights and status by appealing to the ancient law, the spirit of the covenant law (Exodus 20:21-23:33).

Oppression, at that time, was motivated by the political desire and techniques of Jeroboam II. What was more crucial was the international political situation of the Middle East. Jeroboam was not interfered with by the international political powers and was able to maneuver his political desires. Assyria was busy with her national problems, and the nations around her were not invaded by this strong empire. Jeroboam, by utilizing this opportunity, united several small nations through his military strategies and successfully increased his power over these nations. Foreign trade also grew enormously, foreign currency and the effective tax system were used only to make Israel wealthier. However, while the nation grew wealthier, and the rich became richer, the poor became poorer. Jeroboam, by fulfilling his political desires, established greater national power, enormous growth of national income, and life became more peaceful than

at any time since the period of Solomon.¹⁵ It was the golden period, in fact, of Israeli history. Political and economic policies were pursued successfully. However, moral corruption, degeneration of social ethics, materialism and formal religious life grew together in this atmosphere of success.

The result of this external success and internal corruption was the growth of injustice, the degeneration of human rights, a desire for a luxurious and pleasure-seeking life, and the waste of freedom among the advantaged classes of people. In the meantime, the oppressed became the victims of corruption in society. For whom did Amos have to speak in this historical context? Chung Jun Kim pointed out that Amos criticized the unjust society of all of Israel.¹⁶ Amos did not belong to any particular class of society. He prophesied for all Israel. Why did he cry out?

The Lord says, "The people of Israel have sinned again and again, and I will not forget it. I will not leave them unpunished any more. For they have perverted justice by accepting bribes, and sold into slavery the poor who can't repay their debts; they trade them for a pair of shoes. They trample the poor in the dust and kick aside the meek. And a man and his father defile the same temple-girl, corrupting my holy name" (Amos 2:6-7. Living Bible).

This accusation was directed to the people of privilege who possessed more, wasted their power, and oppressed

¹⁵Chung Jūn Kim, Prophet of Justice (Seoul: Christian Literature Society, 1977) 55.

¹⁶Kim, "Social Criticism of Amos," 291.

the underprivileged people. It was to recover justice by standing on the side of the poor people who were oppressed by unbearable life situations:

At their religious feasts they lounge in clothing stolen from their debtors, and in my own Temple they offer sacrifices of wine they purchased with stolen money (Amos 2:8, Living Bible).

This passage shows us that these oppressed, poverty-stricken people had to sell their clothes for tax money and pay their fines with wine. Amos' accusation was toward those who pawned the clothes of the poor and those who collected fines because of their material desire and without mercy. He was worried about the life and the existence of the oppressed. He was suggesting a look at the people who were robbed of everything and at the accusation of the privileged classes who were taking even the dust on the heads of the poor.

This meaning clearly shows Amos' concern for the poor, who were being robbed of material possessions and also their conscience and feeling of justice. Materialism had replaced justice and fairness.

In contrast to the oppressed, the powerful and wealthy showed no mercy. On the contrary, "Their beautiful homes are full of the loot from their thefts and banditry," (Amos 3:10) and the wives of these oppressors also "persecuted the poor and poverty-stricken people" (Amos 4:1).

The poor were the victims of unjust taxes, while the rich lived in houses built with beautifully finished stones

(Amos 5:12). The poor did not have even a place to sleep, while the rich slept in ivory beds and yawned in them (Amos 6:4). They ate the meat of young lambs and calves and sang meaningless songs under the influence of drink. Amos accused them of nearing the day of judgement by leading luxurious and pleasure-seeking lives that were accomplished through the hard labor and sacrifices of the poor (Amos 5:20).

Amos was a prophet for the minjung, who were oppressed, persecuted and robbed of their rights and possessions. He proclaimed the need for justice and equality for the minjung. In this respect, Amos' theology was the minjung theology of social concern.

SOCIAL CONCERN IN THE NEW TESTAMENT

The New Testament shows great concern for the audience or objects of Jesus' message. It does not, however, concern itself with the social status of these people. Jesus' message and His activities are, therefore, not socialized. By identifying the nature of the audience of Jesus' message, the historical nature of His words can be disclosed. The social status of the audience can be disclosed only through the examination of the political, economic and cultural aspects of the age. In this section, therefore, I intend to analyze the people around Jesus for the purpose of finding social concern and missionary concern in the New Testament.

Context of Social Concern.

In the New Testament there are two terms used as the objects of social concern and mission: laos and ochlos. It was Mark who used these terms (Mark 2:4, 4:7, 5:21,24). He called those who followed Jesus and who were loved by Jesus laos or ochlos (Mark 8:1, 10:1. 13:9, 20). He used these terms for the sociological concept of the people.¹⁷

The Septuagint used laos especially for the description of Jewish society. Ahm. Byung Mu, the Hebrew word, was translated into laos in the Septuagint 2000 times, and, in modern use, it would mean "nation." While other nations were called ethnos, Israel is called laos.¹⁸

In the Septuagint the plural form, laoi, is used about 140 times and has the same meaning as ochlos. Yet, the term laos does not carry the meaning of low class people. It is the same in the writings of the Rabbis.¹⁹ The Rabbis used laos from time to time, to represent other nations, but only in cases in which they transgressed the law and were clearly distinguished from Israel. It is also widely known that diaspora, the dispersed Jews, used laos for the description of Israel.²⁰

¹⁷Committee for Theological Study, 103.

¹⁸Ibid., 99.

¹⁹Ibid., 100.

²⁰Ibid.

On the other hand, ochlos was used about 60 times, only in the later writings of the Old Testament.²¹ It is a translation of hamon and other terms that were used for the common people and carries the meaning of the crowd.

In the Greek writings, ochlos indicates those people who were not organized for any apparent goal, but those whose existence was not ordered. Sometimes, it also meant those who were attached to the regular army as non-combat members, slaves, and employed troops. These people were called ochlos in contrast with the ruling classes and were always considered to be a burdensome and uneducated crowd. The New Testament points to these people as the object of mission and social concern. They were the concrete object of mission in the New Testament period.

Jesus and Social Concern.

Wherever Jesus went, He encountered ochlos who came to see Him (Mark 2:4, 5:21, 13:9). These people appear as the background of Jesus' activities and as the object of His mission, although there is no apparent reason why they followed Him. They were sinners who were condemned by their own society.

Mark, particularly, used this word, ochlos, and exemplified tax collectors and sinners as representative of

²¹Ibid.

ochlos (Mark 2:13-17). He said that Jesus eats with the ochlos. The legalists accused Jesus of sitting at the same table with the ochlos, the unclean who were alienated from society (Mark 8:24, 9:14, 10:46).

Sometimes these people were distinguished from the disciples and excluded from the circle of those who were the object of teaching (Mark 4:36, 6:43, 7:17, 33). In this respect, it is likely that the disciples were superior to people in this social class. However, in contrast to this, it was the disciples who were the target of accusation, while these people were not charged. Matthew and Luke eliminated or changed the accusation against the disciples. This indicates the establishment of the apostleship of the disciples. In this, they are different from Mark (Mark 2:4-6, 3:2-21, 4:1, 11:18).

Jesus was contrasted, by the ochlos, with those leaders of Jerusalem who considered Jesus to be an enemy and accused him. They apparently sided with the Jews against the leaders of Jerusalem. They were the crowd from Galilee. In Chapter I of The Acts of the Apostles, these people are called "Men of Galilee" (Acts 1:11).

Ochlos were in conflict with the leaders and were feared by them. The leaders did not want to be the target of the wrath of the ochlos (Mark 11:18, 32, 12:12). For this reason, they tried to bribe the crowd, while Jesus showed compassion for them, pitied them, and likened them to sheep

without a shepherd (Mark 6:34).

Mark, also, called them flocks without a shepherd. The expression is derived from the Old Testament and has two meanings (Ezekiel 34:5). First is an accusation of those leaders who did not take care of the common people. Second is an accusation of the common people who wandered without any sense of direction, thus betraying Jahweh (I Kings 22:17). The second meaning is not used in the gospel.

When Moses was praying for his successor, he prayed, "Lord, we will not be as sheep without a shepherd" (Numbers 27:17). In this use, the ochlos were not different from the crowd who followed Jesus. They were the flocks without a shepherd, who were alienated by the leaders of their society.

The hellenistic family relationship was denied, and the new concept of family, the new communal family, was born. He always taught the ochlos (Mark 2:13, 4:11-12, 7:4). He ate with them (Mark 2:15). Mark clearly described these people as ochlos (Mark 2:2-4) who were mostly sick and hungry (Mark 6:34-35, 8:1). The image of the widow in the Gospel of Luke is not different from these people (Mark 12:4-42). Mark's exemplification of tax collectors and sinners as the ochlos is the same in Q source (Matthew 11:19) and the special source of Luke (Luke 15:1). The use of tax collector and prostitute in Matthew (Matthew 2:31) classifies the ochlos as sinners. When Jesus was accused of eating with the tax collectors and sinners, Mark replied like this, "Sick people

need the doctor, not healthy ones. I haven't come to tell good people to repent, but the bad ones" (Mark 2:17). Jesus' fundamental attitude toward ochlos is similar to His relationship with the sick, fishermen, women, and the children. Mark, as we saw, considered the ochlos to be sinners and, as a result, he assumed that Jesus came to this world for the ochlos.

SOCIAL CONCERN AND MINJUNG THEOLOGY

In Korea, the study of the Minjung Theology is becoming more extensive. It is a native theological movement that has been influenced by European Political Theology, Liberation Theology of South America, and Black Theology and Feminist Theologies of North America. The differences between Minjung Theology and all these other theologies depend on its future development. Its importance is not to be negated, because it is an effort at contextualization of the historical and theological consciousness of the people of Europe and South America into the Korean situation, and it seeks to put into practice what the biblical message teaches us.

Korean Context.

The word, minjung, becomes more important than ever in Korea. Language is not just the sound but the concrete expression of inner consciousness and the life of human beings. For this reason, the use of minjung is not a stylish idea but an indication that our historical consciousness

and life are focused toward the minjung.

There was no certain time that the minjung suddenly appeared on the surface of history. This fact indicates that the minjung, the majority people, were oppressed by the ruling class, the small number of people. The majority people were persecuted and robbed of their rights and possessions and were treated as objects - not as persons. The time has come for them to be in the forefront as the subject of history.

Byung-Mu Ahn has written:

There was no minjung, the people, but the nation in our history. Put in a different way, minjung suffered under the name of nation the concept which rises only in relationship to other nations. What exists in reality is minjung the people, who enable the formation of the nation, and they were the oppressed people . . . The Dong Hak Revolution, 3.1 Movement, and 4.19 Revolution were the products²² of the minjung's self-recognition (my translation)

Then, why do these majority people have to be called minjung rather than daejung, koonjung or shimin? Why is minjung so appropriate to name the common people? We have to find the answer from our social and historical context, which itself demands the word, minjung, to name the common people. The following two declarations explain this demand.

We stand here with dignity on the ground of minjung's ability that has fought against the dictatorial government. Minjung has fought in the thousands of years of our history against the foreign powers and dominations and their grand will is inherited within us. The dictatorial

²²Byung Mu Ahn, "The National People, the Minjung and the Church." (April 1975) 120.

government devised this urgent and historical demand and the conscience of the nation and we will fight without hesitation wherever we are asked by the minjung people and minjok, the nation (my translation).²³

The authentic democracy can be built when minjung participate in this democracy. The movement of livelihood of the people should start from the increased organization of the alienated and discarded people. . . we will consider the suffering of the minjung as our suffering and the encroached human rights and persecution that are recorded with the tears of the minjung will be prosecuted in our church (my translation).²⁴

The first quotation is part of The Declaration of the Prisoners for Recovery of Democracy that was made by those who were released from prison by the emergency measure of February 15, 1975, the 1.4 emergency measure. The second quotation is a part of the "Declaration of the Gospel Movement for Democracy and the Public Welfare," which was made on March 10 of the same year by the National Catholic Priests' Meeting for Justice.

These socio-historical excerpts brought us the use of the term, minjung. It is widely accepted now that minjung is the master of history, although it is often recognized only as a formal statement.²⁵ It is assumed that this is the age of the minjung. Everything is being discussed from the

²³Dong A Il Bo, February 21, 1975.

²⁴Nam Dong Suh, "Theology of Minjung," Christian Thought (April 1975) 120.

²⁵Wan Sang Han, "Introduction of Minjung Sociology," Munhak Kwa Chisung (Fall 1978) 869.

perspective of minjung.

Nam-Dong Suh described the beginning of the Minjung Theology of Korea as follows:

The Minjung theology was created as a result of the encounter of people's tradition of the Bible and minjungs' tradition of the Korean history. There were two types of contextualization movements among the Korean theologians since Christianity came to Korea. . . . During the 1970's the Biblical traditions, that is, the tradition of people's liberation, and minjungs' tradition of Korea, that is, politics, economy, culture, and out of those oppressed, not of the oppressors, met together. This event of meetings was done particularly in the social mission movement of the Korean Church. More specifically it came into being by Tae-Il Jun of Seoul Pyung-Swa Market. He burned himself to death with the book of labor law in his heart on November 13, 1970, to help the laborers recognize their rights and achieve them. He was a young Christian who burned himself²⁶ to recover the authentic meaning of the labor movement.

These were events of the 1970's. Even before 1970, there were labor conflicts and those who devoted themselves to the labor movement and the industrial mission. They were not strong enough, compared to what happened in the 1970's. Tae Il Jun states that the positive industrial mission movement was kindled in the 1970's, and the mode of movement was extremely new and different from those of the past. In other words, Christian faith and the labor movement were brought together for a great encounter.

Suh also stated that this great encounter came into being in the life of Chi Ha Kim, a poet during the 1970's.²⁷

²⁶Nam Dong Suh, Study of Minjung Theology (Seoul: Han Kil Sa, 1983) 223.

²⁷Ibid., 224.

Kim's Catholic faith and his creative poetry come together as a great creation featuring the historical minjung tradition and biblical tradition.

Tae-Il Jun and Chi-Ha Kim, the poet, were not theologians. Yet, their faith became the object of theological study of the Korean theologians. Many articles were produced about them, both nationally and internationally.

We observed a great encounter of two traditions in their lives. Minjung Theology was started in the process of describing this great encounter. This theology has now become the root of the life of the Korean Church and has brought growth and maturity to the church.

Minjung Theology.

The nature of minjung varies according to the origin of the question. It is fundamental that the concept of the minjung should be located in the Bible. The minjung theologians have found the nature of minjung in the Gospel of Luke 14:15-24 (Matthew 22:1-10).

This parable is not different from other parables. Neither does it describe any special aspect of Jesus' teaching. It simply describes the basic idea in the mind of Jesus.

The parable evolves like this: many people were invited to a feast, yet they did not come. This invitation indicates God's invitation to the promised kingdom. People,

however, cannot become citizens of this kingdom because of their personal possessions - material possessions, knowledge, education, status, and honor.

On the other hand, the uninvited people, that is the crippled, widows, orphans, the poor, and slaves are invited to receive glory in God's kingdom. The people who can enter with faith are those who are poor, persecuted and enslaved. They are the minjung. This biblical tradition is believed to be identical with the minjung tradition of Korea.²⁸

Jesus' mission, from the beginning, was a mission for minjung. Minjung was the foundation of His mission, and their suffering as a flock without a shepherd was seen with compassion (Matthew 9:36). His cure of the sick (Mark 5:21) and His teaching were all related to the life of minjung, the common people. These people came to Jesus continuously.

Who were these people? Wan Sang Han suggests that we analyze the social structure. He dichotomizes the ruling and the ruled on the ground of three structural factors: first, a political structure that makes possible a political reign; second, a production structure that enables the economic reign; and third, a structure of knowledge, honor, and social position that makes possible the cultural reign.²⁹ These

²⁸Suh, Study of Minjung Theology, 231.

²⁹Han, 872.

factors divide the society into the ruling classes and the ruled classes, the minjung, which, according to these factors, appears as political minjung, economic minjung, and cultural minjung. The nature of minjung, therefore, varies according to different ruling factors.³⁰

Hyun-Chae Park, in his Minjung and Economy, says, "Minjung is a total name of those who are not close to wealth, power, reputation or privileged position in the history."³¹ After he defines minjung, he continues with a more specific explanation. The minjung are the people who are: (1) ruled from the perspective of political structure; (2) from the economic perspective, the production workers, yet not the owners of the production; (3) from the sociological perspective, the marginal and passive, yet still resisting the existing power through political movement.³² From the historical perspective, he adds, "Minjung were the slaves of the ancient social system, were the farm slaves and farmers of the feudal system, and are the laborers of the capitalistic structure."³³

The Christian view of the minjung depends on how Christianity sees human beings. Byung-Mu Ahn, from the

³⁰Ibid., 873-878.

³¹Hyun Chae Park, Minjung and Economy (Seoul: Jung Woo Sa, 1979) 8.

³²Ibid., 9.

³³Ibid., 12-17.

biblical point of view, tries to see the nature of the minjung in the image of the people who followed Jesus and with whom Jesus was most concerned, as is shown in the Catholic gospel.³⁴ In defining the nature of the minjung, he uses two biblical terms: ochlos and amhaarets. Disregarding the various factors, Ahn emphasizes estrangement of the people from their own community as the boundary-line of the minjung. In this respect, he sees even the tax-collector, the one whom Jesus called friend, together with the sinner, as belonging to the minjung. Ahn also says that minjung is the core of salvation,³⁵ and Jesus chose the minjung as the subject of a new history to build a world of equal human beings in the eyes of God.³⁶ Without simply relying on sociological analysis, Ahn tries to see the image of the minjung in the light of the kingdom of God.³⁷ Sociological analysis provides us only the horizontal view. Without it, biblical analysis remains an abstract, subjective analysis that does not prove itself. Out of this consideration, Ahn utilizes both the sociological and biblical analyses for the clarification of the minjung's nature.

(1979) ³⁴Byung Mu Ahn, "Jesus and Minjung," Hyn Jon 104
11.

³⁵Ibid., 18.

³⁶Byung Mu Ahn, "Minjung to be Chosen,"

³⁷Ibid., 70.

Suh also tried to analyze the nature of the minjung, whom he described as the subject of history and destination, who, nevertheless, are enslaved and convicted by the structural evil of the present history.

Minjung lives on his own labor; he supports his own food, builds his own house and cultivates the land for production with his own labor. He defends his nation, not with empty words but with his body to the death because he knows the true value of his nation.³⁸

In Suh's understanding, even though they are made into slaves and sinners by structural evil, the minjung appear as the subject of God's salvation. Suh illustrates this by quoting the poet, Chi-Ha Kim:

We Christians pray for the coming of the Messiah in our daily prayer. Yet, we have to recognize that the Messiah rises not among such corrupted leaders like us but³⁹ from those who are persecuted and hungry because of us.

For the biblical basis of the idea that the minjung is the subject of God's salvation, Suh pointed to the Exodus and the Cross of Jesus. The Exodus was a historical fact that describes the way Israel escaped from slavery under the leadership of Moses. During the thirteenth century, B. C., Ramses V enslaved Israel and forced them into hard labor in construction work and agriculture. Israel escaped by resisting the ruling structure of Egypt with force and rebellion

³⁸Nam Dong Suh, "Minjung Theology," Thought of Theology (Spring 1979) 79.

³⁹Ibid.

and marked a point in history at which slaves were liberated. The Cross of Jesus was a political event in which Jesus was condemned as a rebel and a rioter. Because of being a friend of sinners, the poor, the sick, women, tax collectors, prostitutes, etc., Jesus was convicted and crucified. From this perspective, the crucifixion of Jesus was an event of the minjung. On this ground, Suh explains that the subject of Minjung Theology is not Jesus but the minjung, themselves.⁴⁰

Jesus is only instrumental for the proper understanding of minjung, who cannot remain as an instrument for the understanding of Jesus. This is so because Jesus identified himself with the minjung unconditionally. While Moses, according to Suh, was a heroic liberator, Jesus was the symbol of the minjung's suffering and demand for salvation.⁴¹

Dong-Hwan Moon, while sharing the biblical grounds with Ahn and Suh, emphasizes the empirical dimension. In other words, minjung denotes the people who have lived through suffering, persecution, and alienation and have nothing left. Historical and empirical experience, therefore, defines the nature of the minjung.⁴²

In this respect, the other people who begin to ex-

⁴⁰Ibid., 84.

⁴¹Ibid., 83.

⁴²Tong Hwan Moon, "Educational Theory of Minjung," Hyun Jon 101 (1979) 16.

perience alienation from modern society because of new political, economic, social, and cultural structures cannot be included in the minjung. The educated elite, for example, who lived a comfortable life in the past, cannot become the minjung, even though they begin to experience alienation under the new structures. Only those who survived through and experienced the suffering, persecution, and alienation are qualified as minjung. Moon emphasized the empirical aspects of the minjung's nature.⁴³

Minjung is not simply a title for the citizens of modern society, the crowd, the educated elite, or the proletariat. Rather, they are the subjects of a new history in which they work continuously to realize the dream of God and the vision of Jesus Christ. From this point of view, they are the proclaimers of the kingdom of God and the subjects of God's Church. They are the ones who will enable the growth of this church.

Up to this point, God's concern is for sinners, and His will is that they repent and become His people. He was deeply concerned with the suffering of the Israelites, and He rescued them. Jesus Christ, Himself, came to earth to seek out the suffering people, He suffered directly with them in order to save them and release them from restrictions

⁴³Ibid., 17-19.

imposed by sin and death.

Today we can see the work of God through the Holy Spirit. We can see the the results in the salvation of the suffering people of Korea through the influence of the church.

When the han of the minjung became the subject of prayer, the Holy Spirit came into the people, who were awakened to work in and through the church.

The minjung is the concern of the mission of Jesus Christ. The task of mission, therefore, is for the minjung and the discovery of an effective method of dealing with the han of the minjung. The next chapter will deal with the clarification of the issues involved and ways to deal with them in the contemporary society.

CHAPTER IV

FUTURE TASKS OF MISSION IN KOREA

It can be said that mission is God's creative activity in history. The biblical writers used historical events to give an account of God's will. God's story is none other than the story of history, and God and history are therefore irrevocably related to each other.

God came in Jesus Christ in order to fulfill His will in the course of history. He participated in the experience of the oppressed - even to the point of suffering death on the cross.

The task of mission is participation in the suffering of Christ by standing with the oppressed, thus fulfilling the will of God. Mission is participating in the work of salvation through the event of the exodus of Israel from Egypt and through the experience of Christ's salvation history.¹

God began His ministry on this earth in order to resolve the Han - the suffering - of Israel and to provide salvation through the cross of Jesus Christ. This han of Israel, God's chosen people, and the suffering of Jesus

¹Young Hak Hyun, "Creative Action of History by God," in Korean History and Christianity ed. by Christian Thought, 300th Memorial Thesis, Series II (Seoul: Christian Literature Society, 1983) 415.

Christ on the cross can provide a paradigm for mission, and we can establish a point of correspondence between the han of the minjung in Korea and the salvific act of Jesus Christ. In this sense, han becomes a new task of mission. This chapter focuses on the task of mission in the context of the han of the minjung, the self-consciousness of the minjung and the parachurch as a new strategy for the mission to the minjung.

THE HAN OF THE MINJUNG AS THE TASK OF MISSION

Before treating the han of the minjung as the task of mission, we must define the word, han. The author of Deuteronomy describes the way God has dealt with the han of Israel as follows:

A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord, the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey (Deuteronomy 26:5-9, Living Bible).

This is the history of the salvific mission of the liberating God who heard the outcry of Israel, suffering slavery in Egypt. Through this historic event, Israel is formed as a people and emerges in history; and through this experience, under the leadership of Moses, this new people came to know Jehovah. This knowledge of Jehovah is not a

conceptual knowledge obtained through philosophical reasoning or meditation. It is obtained through the experience of liberation from despicable slavery as a minority in Egypt and the ensuing deep emotional experience of joy. It is an experimental knowledge of the God who brought liberation and formed a community within the matrix of history. This historical event is accomplished, not by human power, but by the power of Yahweh, and, therefore, Israel came to understand Yahweh in his irrevocable relationship to history.

Han originates from a small and insignificant complaint and dissatisfaction of human emotion. It then behaves like a gas, pressurized by an external force until it reaches a highly volatile state and explodes when ignited. Chung Jun Kim explains han in the following manner:

Han is an emotional state that originates in a human being who is maltreated and oppressed by others, suffering physical, mental, and psychological affliction which accumulates without finding an immediate outlet (my translation).²

A biblical example of this definition of han is found in the case of the Israelites in slavery in Egypt. "You shall no longer give the people straw to make bricks, as heretofore; let them go and gather straw for themselves" (Exodus 5:7). This is a picture of oppressed slaves who are forced to produce the same number of bricks without being

²Chung Jun Kim, "Theology of Han," in Theological Thought of Korea, ed. by Christian Thought, 300th Memorial Thesis, Series I. (Seoul: Christian Literature Society, 1983) 415.

provided with the material for them. It is obvious that they could not produce the required quota, and, as a result, they were beaten more. They appealed to Pharaoh, but his reply was, "I will not give you straw. Go yourselves. Get your straw wherever you can find it; but your work will not be lessened in the least. (Exodus 5:8). This is where Israel's han begins to form. They, in turn, afflict their leaders, Moses and Aaron. This prompts Moses to stand before God to beseech him to resolve the affliction.

Then Moses turned again to the Lord and said, "O Lord, why has thou done evil to this people? Why didst thou ever send me? For since I came to Pharaoh to speak in thy name, he has done evil to this people, and thou hast not delivered thy people at all (Exodus 5:22-23, Living Bible).

This is a prayer requesting the resolution of the han, so that the people can have peace and comfort. What we see here is an act of faith in the form of a prayer beseeching God to resolve their han, which cannot be resolved by their own power. What is especially noteworthy is the continual usage of "Why hast thou . . .?" which vividly expresses the state of mind of the oppressed. The writer poses a radical question of injustice and bitterly complains that injustice is the deed of the evil oppressor, and yet the God of righteousness is silent and does not save the oppressed. Thus we can see that han is that emotional state of one who is caught in the pathos of misery and suffering. What is presupposed here is that a human being in this situation is totally incapable of relieving his own suffering.

Han is, therefore, a direct expression of the suffering and tragedy of man under oppression. The reason for such a powerful example is that Israel was constantly plagued by foreign invasions and oppression. The Lamentations are the songs of Israel's han over the destruction of the nation. If God heard their suffering he will surely hear the pleas of Koreans. Political and economic han of the Koreans, as the task of Christian social mission, is the subject of this chapter.

Political Han

I would like to examine the case of Kyung Suk Kim of the Y. H. Trading Company because she epitomizes political han and thus has become the subject of social mission.

The Y. H. Trading Company incident was related to the Urban Industrial Mission (a Protestant organization). In this incident, about a dozen Protestant clergymen were arrested, as well as several lay people. Can we say that God intervened in history through these events?³

³Today there is a tendency to steer away from a conceptual discussion of God, but to speak of God only in his action. Also, in the past, the task of theology was to deal with the question of interpretation of traditional dogma, but today the main question of theology is asked with the presumption of the God who acts, and it asks what he is doing, thus calling for a sociological approach. (Byung Mu Ahn ed.) Thought of Theology, 28 (1980) 38.

The Event of the Y. H. Trading Company. This company, a wig factory, was started by Young Ho Jang in 1966 with not more than ten employees. Four years later it had grown to 4000 employees and had become the fifteenth largest exporting company in Korea. The gross income in 1970 was 1.3 billion won. The same year, Jang took most of his money to New York and started a department store, without taking care of his bills (1.5 billion won). The company's entire assets of 2.3 billion won broke down as follows:

632,550,000	won in 1974	(bank loans)
1,691,000,000	won in 1975	
3,173,570,000	won in 1977	
4,050,000,000	won in 1979	

By 1979, the company had been reduced to 1800 employees. In that year, the average daily salary of a female worker was 220 won. Loan benefits, tax benefits, low payroll, rapid growth and smuggling of company assets to foreign countries are typical characteristics of export industries in Korea today. In May of 1975, the united workers negotiated through their labor union chapter and, after much haggling, obtained a 50% increase in pay. The government openly coerced the union, and, in 1978, the number of employees was reduced to 500. On March 25, 1979, the president of the local union chapter was arraigned, and in April, the company was closed. The employees held a sit-in demonstration from April 13-17 - not for a raise, but for their livelihood. This was the beginning of the so-called "Y. H. Incident." On August 8, a

sit-in was staged by two female workers on the fourth floor of the Shin Min Party headquarters (the leading opposition). It was reported that just before this sit-in, several people from the Industrial Mission became involved in a response to the pleas of the Y. H. female workers.

At 2:00 P.M., August 11, about 1000 policemen were mobilized to break up the sit-in, and in the following scuffles, 21-year-old Kyung Su Kim (female) was killed. The rest of the union members were sent to their home towns by the police. Miss Kim was an executive member of the Y. H. Labor Union and had been the instigator of the demonstrations and sign-ups and was the one who read aloud the demands during the sit-ins. According to letters she wrote to her mother and her brother, "She spent eight years in Seoul roaming from factory to factory. Nosebleeds, due to overwork, were common. Sometimes she went without pay for more than three months. Going hungry and weathering winter without heat were common practices. She was often frustrated because sometimes she could not attend church on Sundays, and she urged her brother to attend regularly, to read the Bible, and even suggested that he enroll at a seminary. She also asked her mother to have faith in her cause."⁴

In the death of Miss Kim is the eloquent picture of

⁴Nam Dong Suh, Study of Minjung Theology. (Seoul: Han Kil Sa, 1983) 84-85.

various economic, institutional and political evils in Korea, with eight million low-income laborers. The people at the Urban Industrial Mission and at the Committee for the Y. H. Incident tried to hold several memorial services for Miss Kim but failed each time, due to police intervention.

Several theology professors jointly participated in the movement. Their rationale for participation was given in terms of their belief that to do theology is to render a new interpretation of God's act of salvation, (his law, the testimonies of the prophets, and the crucifixion) and also to jointly discover the history of God's liberation of humans.

The suffering of Miss Kim shows the microcosm of the massive suffering of Korean laborers and farmers, as well as the moral deterioration of the political and economic realms of Korean society. Also, in their suffering, we hear the voice of God, himself, whose justice has been marred. One way for believers to act out their faith by participating in social injustice was to establish a parachurch in the form of the Urban Industrial Mission, the Catholic Farmers' Association, the Thursday Prayer Meetings, or the Friday Prayer Meetings. In such prayer meetings, one prays to God, asking for the resolution of one's han, the meaning of which is understood by everyone present.

They understand the meaning of such prayers, just as they understand the following: "May he judge thy people with justice!" (Psalm 72:2), or the prayer of the oppressed widow,

"Vindicate me against my adversary" (Luke 18:3). or "Open your mouth, judge righteously, maintain the rights of the poor and needy" (Proverbs 31:9).

Nam Dong Suh understands the han of the Koreans in the following way:

Koreans have suffered a long history of incessant foreign invasions and have come to perceive their existence itself as a weak, oppressed people, as han. And for females the existence itself as female persons was han because women were the oppressed sex in the Confucianistic society. The slaves and servants, who at one time numbered one third of the entire population, understood their life itself as han because they were not even considered regular citizens, but only a commodity that can be bought and sold.⁵

This han of Koreans is, on the one hand, the state of the minjung who experiences the defeat, emptiness, and despair of a loser, and, on the other hand, it is the psychology of a loser whose attachment is intensified. The former can sometimes find a sublimated expression in some form of art. Examples of the former are: Hwang Cho-Ga,⁶ Kongmudo Ha-Ga,⁷ [classic Korean novels]. Kasiri,⁸ Chung San Pyul

⁵Ibid., 87.

⁶Hwang Cho-ga: A love song composed by a king of ancient Korea (B. C. 17), in yearning for his concubine, who had fled because she could not endure the jealousy of the king's other concubine.

⁷Kongmudo Ha Ga: A love song composed to commemorate a woman who died following her husband who was drowned in a river. One of the oldest Korean songs.

⁸Kasiri: A song of the Koryo period (918-1392 A. D.) which expresses yearning for a departed lover.

Gok,⁹ [popular songs during the Koryo Dynasty], Pansori,¹⁰ Mask Dance,¹¹ [art forms of the Yi Dynasty]. What is interesting is that, in the case of the last two, we begin to see social consciousness on the part of the victims in the form of their self-criticism and the criticism of their oppressors.

The examples of the latter are: the rebellions of Kung ye,¹² Kyon Hwon,¹³ Mangi-Mang Soi,¹⁴ Man-Chuk,¹⁵ Hong Kyung-rae,¹⁶ Omsul,¹⁷ Donghak,¹⁸ Hwalbindang,¹⁹ as

⁹Chung San Pyul Gok: A love song of the Koryo period. The writer expresses the Han of one way love.

¹⁰Pansori: Folk opera of the stories of the people's life. From the late Yi period in southern Korea.

¹¹Mask Dance: Korean folk mask dance, which dramatizes the lives of the people through social satire.

¹²Kung Ye: Leader of an ancient Korean rebellion (901 A. D.) who claimed to be maitreya Buddha (Messianic Buddha).

¹³Kyon Hwon: The first king of a short-lived kingdom in Korea (10th century A. D.)

¹⁴Mangi-Mangsoi: were leaders of a peasant rebellion in the Koryo period, 1176 A. D.

¹⁵Man Chuk: A man using this name led a rebellion to free slaves (1198).

¹⁶Hong Kyungrae: Leader of a peasant rebellion in 1811.

¹⁷Imsul: Title of the year, 1862, when there was a rebellion.

¹⁸Donghak Rebellion: The largest peasant rebellion at the end of the 19th century (1894-95).

¹⁹Hwalbindang: Korean Robin Hoods of the late Yi period (19th century).

well as the March First Movement,²⁰ and the April Student Revolution.²¹

Theological Foundation of Political Han

Han is only one experience of human emotion. Schleiermacher, who treated the problem of human emotion as a subject of theology, was criticized by Karl Barth for having instigated an anti-theological movement.²²

Han, nevertheless, can be legitimately treated as a task of mission, not for its own sake, but because it bears such a direct relation to the existential human experience. Any human situation characterized by tragedy and suffering inevitably produces han. Therefore, the treatment of han as the task of mission is the same as the treatment of the very human situation of suffering.

The victim in the story of the Good Samaritan (Luke 10:30-37) is a human being. In his unconscious state, he did not even have the capacity to express his misery, but he surely represents those who find themselves in the situation of having to express their han.

²⁰March First Movement: the 1919 Korean Independence Movement against the Japanese Colonial Regime.

²¹April Student Revolution: The 1960 Student revolt against the Syngman Rhee dictatorship.

²²Kim, 418.

The existential situation of this victim should be the task of mission for the following reasons. First of all, we are faced with the question, "Why does a human being who was created by God find himself on the edge of life suffering such a tragedy inflicted by others?" "Why is he forced into an experience of tragedy, suffering, and despair, thus of han?"

Does the Bible have anything to say to such a man as this? If not, then the existential situation of han cannot be the task of mission.

The Bible does offer a response to this question. It begins with the question, "Who is our neighbor?" The story of the Good Samaritan depicts a case in which human beings betray the original intention of God - the intention for man to help, serve, love, and respect his neighbor. In this betrayal, man pursues his own good at the expense of the value and dignity of his neighbor and eventually invades the very realm of his neighbor's life, thus directly challenging the giver of that life: God, himself. The incident on the road to Jericho was the result of such a betrayal, and the victim is, consequently, pushed into the situation of han. Furthermore, the victim's han was intensified when the priest and Levite totally ignored him. This affliction of evil by one human being upon another, thus producing a victim who loses his dignity, is against God's will, and the Bible directly suggests that this, indeed, becomes the task of mission.

Second, the victim in this story, who finds himself in extreme han, does not suffer alone, because God suffers with him. When we say God suffers with the victim, we are saying that God does not side with those who afflict pain upon others by taking their property and lives. God does not suffer because he is weaker than those who say, "Where is your God?" (Psalm 42:3), "God has forgotten, he has hidden his face, he will never see it" (Psalm 10:11), "God is not watching" (Psalm 10:13), "There is no God" (Psalm 14:1). God does not suffer because he is weaker than those whose "pride is their necklace: [whose] violence covers them as a garment" (Psalm 73:6). God is rightly described by the Psalmist when he says:

God, let the evil of the wicked come to an end, but establish thou the righteous, thou who triest the minds and hearts, thou righteous God. My shield is with God, who saves the upright in heart. God is a righteous judge, and a God who has indignation every day. If a man does not repent, God will whet his sword; he has bent and strung his bow (Psalm 7:9-12, R.S.V.).

In other words, God does not suffer because the evil man who afflicts pain on others is stronger than God. In fact, "the wicked are . . . like chaff which the wind drives away" (Psalm 1:4). God is hiding, silent, beaten, and insulted. As Isaiah II said, "He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb" (Isaiah 53:7). The suffering of God does not indicate his weakness. It shows the love that prompts him

to stand by the victim.

Third, han becomes a task of mission from the standpoint of Christian ethics, which raises the question of what we can and should do about man's suffering. Man does not lose hope, even in the midst of affliction, because he believes that God understands. As Christian believers in Jehovah, God almighty, the God of power and wisdom, the God of love and justice, how seriously have we taken the suffering of our neighbors? How sincerely have we tried to ease their misery? How faithful are we in responding to the cries of pain from every corner of the world?

As a careful reading of the gospels would reveal, Jesus' mission on earth was to the oppressed and deprived - the poor, prisoners, sick, isolated, outcast, such people as tax collectors, sinners, and possessed. The world we are living in today is full of outcries: "Vindicate me against my adversary" (Luke 18:3). Ironically, this outcry characterizes our society. Christians may have resolved their affliction - their han - through their faith in Jesus Christ, but they are surrounded by those whose problems are not even beginning to be resolved. The social and historical situation since World War II has been characterized by tragedy and despair. Who can relieve such a world? Why is this world full of injustice? Who is forcing others into a condition of han and why? Why do they do it and lie about it?

Today's politicians and the wealthy keep producing

han for the oppressed and the poor. Resolving their han as a task of mission does not mean that we can master history with our wisdom, techniques, and power. Rather, it means proclaiming that God is the judge and master of history and participating in the establishment of God's kingdom in accordance with our prayer, "Thy kingdom come."

The wealthy and those in power should be careful not to be the object of the han of the poor and oppressed. As was stated earlier, han is a product of the continuous accumulation of small complaints caused by small injustices. To empathize with and participate in the suffering of our neighbors is the task of mission and is the best way to resolve han. The reason for Christian mission to take han as its subject is that being Christian means being ethically responsible for the alleviation of human suffering.

Economic Han.

Han of the Laborer. Chun Tae Il was born on August 26, 1948, the first son of a family in Tae Ku. While still young, he lost one of his brothers due to malnutrition. At the age of eight, he was forced into peddling rice cookers and other kitchen utensils at the East Gate Market in Seoul. He contracted large debts and left home to go into street peddling of chewing gum, ice cream and umbrellas, as well as delivering papers and pushing handcarts. He had four years of grade school education and one year of schooling for the underprivileged.

In the spring of 1964, at the age of 16, he got a job as a helping hand at a sewing company in the Peace Market. His experience there opened his eyes to the plight of laborers, which prompted him to investigate the labor situation in the area, to study labor laws, and to organize a labor union.

According to his findings, there were 800 sewing companies in the area of the Peace Market with more than 20,000 laborers, most of whom were female. Ninety percent of them averaged about 19 years of age, and 40% were 12 to 15-year-old girls. Their daily wages were 70-100 won for fifteen hours work. Most of the factories had no sunlight or ventilation and were dusty. Most of the workers had skimpy lunches. They were not allowed to even go to the restroom when they wanted to, and were forced to work fifteen hours a day. They were given two days off per month and were sometimes forced to ingest or inject stimulants so that they could stay up two or three nights in a row in order to handle a large work load. The result was that many of them contracted eye diseases, nervous disorders, indigestion, tuberculosis, bronchitis, and ulcers. A turning point came when Chun Tae Il observed bloody vomitus in a sewer. The shock caused him many nights of sleepless agony, and he decided that the only way for the laborers to improve their situation would be to unite to fight the employers.

This eventually resulted in his dismissal from his job. After spending almost a year in despair and poverty, he

volunteered his labor at the construction of the Prayer Center that his church was building on Mount Sam Gak. He spent evenings in Bible study, prayer, and making plans for his labor movement. After about six months, he came to the decision that he would give his life to the cause of the labor movement, even unto death, if that would be necessary to awaken the laborers and society. In August, 1970, he went back to the Peace Market to get a job.

By November, 1969, he had written the outline of a short story in which the hero, a law student, commits suicide demanding a vigorous application of the labor laws. It is obvious that he saw himself in that story. He came up with the plot for a novel called Freedom and Indulgence. In the novel, the hero, C., goes to his home town, Tae Ku, for Christmas. At a party on Christmas Eve, he tells his friends of his plan to build a technical school in Seoul. He also tells them that he will return to Tae Ku on April 19, after finishing the project. On April 19, the friends receive, in the mail, C's will, in which he predicts his own death on April 19. On Christmas Eve, C., of course, knew of his impending death and wanted to give his friends something as a remembrance of him.

Chun Tae Il anticipated his own death and was often overcome with fear. It is believed that is why he went into the prayer center on Mt. Sam Gak. He was struggling with himself and with God in the same sense in which Jesus struggled

in the Garden of Gethsemane. It took him six months to arrive at his final decision, which he described in the following manner:

I have reached this decision. I must return. I must definitely return to my poor brothers and sisters, to the home town of my spirit . . . to the Peace Market which is the entirety of my dream. I swear on my life that I will return. I have spent many hours thinking and dreaming. I will die if I must. But I must return to take care of them. Persevere and wait for me, brothers and sisters. You are the home town of my spirit. This is the second Saturday of August. The day I made up my mind. I am²³ striving to be a drop of dew. Have mercy on me, O God.

He, Indeed, went back to the Peace Market, got a job as a tailor, and began a systematic labor movement. He organized the demonstration of 500 workers in front of the Peace Market on November 13, 1970, in which the demonstrators shouted, "We are not a machine!" As the police moved in and began to disperse the demonstrators, Chun Tae Il poured gasoline over his body and set himself on fire. His last words were, "Do not exploit young laborers. Do not let me die in vain." Chun Tae Il absorbed into his life the lives of his young fellow laborers as they suffered injustice, oppression, and exploitation. He then symbolically liberated their lives by liberating himself from the life of suffering. It can be said that he led an authentic life as a sacrificial lamb.

²³Suh, 353.

Theological Foundation of Economic Han

Gustavo Gutierrez states the following in his article, "The Voice of the Poor in the Church":

I would like to start with a question: Is it possible and useful to do theology in a poor world? What is the meaning of theological reflections from the situation of poverty, misery, hunger, exploitation?²⁴

He raised the problem of poverty as the task of theology. Karl Barth expressed the same sentiment:

For this reason the human righteousness required by God and established in obedience - the righteousness which according to Amos 5:24 should pour down as a mighty stream - has necessarily the character of a vindication of right in favor of the threatened innocent, the oppressed, poor, widows, orphans, and aliens. For this reason, in the relations and events in the life of his people, God always takes his stand unconditionally and passionately on this side and on this side alone: against the lofty and on behalf of the lowly; against those who already enjoy right and privilege and on behalf of those who are denied it and deprived of it.²⁵

Throughout the Bible, God, indeed, works as the advocate of the poor. According to James:

Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? But you have dishonored the poor man. Is it not the rich who oppress you, is it not they who drag you into court? Is it not they who blaspheme the honorable name which was invoked over you? (James 2:5-7, R.S.V.)

The sermon of the New Testament is the sermon of the

²⁴Gustavo Gutierrez, "The Voice of the Poor in the Church," in Theology in the Americas (New York: 1978).

²⁵Karl Barth, Church Dogmatics (Edinburgh: Clark, 1957) II/1, 386.

poor, the sermon toward the poor, the sermon by the poor, and the sermon for the poor. In Exodus, which can be rightly called the book of rights for the poor, it is commanded:

You shall not afflict any widow or orphan. If you do afflict them and they cry out to me I will surely hear their cry; and my wrath will burn, and I will kill you with a sword and your wives shall become widows and your children fatherless (Exodus 22:22-23, R.S.V.).

The term used for poverty - or the poor - in the New Testament is ptochos, and it is used 34 times. Penes is used in other ancient Greek literature for the same concept, but it is used only once in the New Testament, in II Corinthians 9:9. Penichros is used once, in Luke 21:2. Apros, often used by the historian Josephus, does not appear in the New Testament. Endees, meaning a poor person, appears once in Acts 4:34. Ptochos and penes are used in contrast with each other - the former means an absolute poverty, and the latter a relative poverty.²⁶ Absolute poverty means lacking even the most basic necessities of life, and relative poverty means not having reached a state of wealth. Lazarus, the beggar in Luke 16, is a case of ptochos. Ptochos is the poverty of a beggar who cannot live without the help of others. Even though ptochos was once spiritualized in Matthew 5:3, in the case of those who are poor in spirit, we know that, historically, the poor in spirit are also poor socially and economically.

²⁶Suh, 398.

In the New Testament the poor are, first of all, the sick (Luke 14:13,21; 4:18; 7:22; Matthew 11:5; 25:35; Galatians 4:9; Luke 16:20; Mark 10:46). The blind beggar named Bartimaeus in Jericho (Mark 10:46-52) is handicapped. Second, the poor in the New Testament are in rags (Revelation 3:17; James 2:16; Matthew 25:36). Third, the poor in the New Testament are hungry (Luke 3:11; 6:20-21; Matthew 25:35-36; 6:25; James 2:15-16). Fourth, the poor are in extreme poverty such as Lazarus, the beggar, Bartimaeus, the beggar, in Acts 3:1 (see also Matthew 25:35-36; Luke 16:20; Revelations 3:1). From this we can see that the early church emerged in history as a faith movement of the poor in Palestine.

CHAPTER V

STRATEGIES FOR THE FUTURE MISSION OF THE CHURCH IN KOREA

After World War II, the Christian Churches of the world began to focus on "Missio Dei" as their major theological concept of the twentieth century. Liberation theologies, political theologies, black theologies and the feminist theologies can all be classified under the title of theology of Missio Dei.

The theology of Missio Dei can be defined as a theological effort which originates from the confession that God has come into human history and has worked, himself, for the salvation of the human race. In this case, salvation is equal to such terms as "liberation" and "community." God, by defeating all kinds of dehumanizing powers of evil, liberates humans for the purpose of constructing a new community. God is the subject of the entire process of liberation and construction of a new community. "Thy Kingdom come, Thy will be done on earth, as it is in heaven" in the Lord's prayer should be understood from the perspective of salvation.

The Bible is a record of the fact that God liberated the people of Israel and formed a new salvational community. We are, therefore, bound to recognize our human faults and sins in the light of the Bible and form a community through which God can create a new history. This is what is called the nature of the church and the mission of God. The grudge

of the oppressed should be satisfied as the oppressors are brought to repentance in this mission of God. Let's consider, more specifically, what is needed for awakening for the construction of the Kingdom of God through Missio Dei.

CONSCIENTIZATION OF THE MINJUNG AS THE TASK OF MISSION

Korea was rapidly industrialized during the 70's with consequential rapid expansion of capital and a great demand for a larger labor force. This resulted in a mass immigration of the farm population into the cities. Industrialization and economic growth did not necessarily lay the foundation for an improved quality of life, but rather widened the gap between the rich and the poor, increased poverty and unemployment, and ultimately brought about the marginalization of the poor. This marginalization did not take place for personal and private reasons. It came about as a result of the vertical development of the society in which the great bulk of the population was alienated from the main production process. The visible outcomes of this were: outbursts of ghettos, concentration of the labor force in the area of low productivity, life on a subsistence level, reduction of educational and various other benefits and services, manifestation of the marginal psychology in cultural and social behavior, and the political imbalance between the authorities and the populace. Today's capital-oriented industrialization produces a labor-oriented form of production

which results in the creation of excessive surplus labor. This, in turn, forces labor out of the production process and results in the increased temporary labor force which is very insecure in nature and, therefore, vulnerable and susceptible to wage exploitation.

The characteristic of the marginal psychology manifested in social and cultural behavior as a result of poverty is well-described by Hyo Jae Lee and Suk Ryul Huh in their book, Urbanization and Poverty in the Third World:

It does not take a theologian to point out (and it is important to point this out) that poverty is not a condition only in a materialistic sense, but also a condition of vertical social structure as it is related to independence and lack of self respect. Members of certain tribes in the region of the Amazon River which have never come into contact with Western culture are not perceived to be poor, even though they do not have a cash income and lack the knowledge of Western technology. However, members of the other tribes that have been exposed to Western culture are perceived to be very poor, even though they have a cash income because they sell their labor cheap, sometimes in exchange for alcohol, a mirror, or a necklace, and because they are deprived of political and legal rights in their society. Cash income or increase of material goods do not overcome the root of poverty because the people remain in a relative poverty. In a society of unequal distribution, alienated from the main stimulation of mass consumption, only aggravate the condition of poverty because they lock the poor in submission to a high level of high economic expectation, to the materialistic value system it offers through its communication media¹ (My translation).

¹Hyo Je Lee and Suk Ryul Huh (ed.), Urbanization and Poverty of the Third World (Seoul: Han Kil Sa, 1983) 225.

Political Conscientization

Man formulates his value system and creates a new life and world on the basis of his self-awareness and self-understanding. This is especially true of the minjung, whose self-awareness and self-understanding play a crucial role in opening a new chapter in history and were responsible for Hong Kyungrae's rebellion. This is why Imsul-Minnan had the sympathies of the masses which led to the Donghak revolution. The spirit behind these movements continued in the formation of The Independence Committee, Manmin Gong-Dong-Hwae, in the activities of Hwal-Bin-Dang, in the Wee-Byun movement, the March First Independence Movement, and finally, the April student revolution. These movements were a manifestation of the self-awareness of the minjung through which history moved forward.

The minjung have shown, in the past, a tendency toward a negative perception of themselves, even to the point of self-deprecation, from which they should liberate themselves. First of all, the minjung think of themselves as worthless because they see that they do not possess anything that the rulers say is important, such as power, wealth, knowledge, prestige, or family name. They are dispossessed, and they lack any means to possess anything in a society where to exist is to possess. Thus, the minjung despair and abandon hope.

Second, the minjung tend to accept injustice as an inevitable fate. Christians accept it as God's will, Buddhists accept it as upbo, and believers of the traditional religion accept it as sajupalja.

Third, at the beginning of the process of self-awareness and liberation, the minjung tend to strive not as much for true liberation as to replace the oppressor with themselves. This is because, paradoxically enough, the very mentality and identity of the minjung have been formulated and dominated by the concrete existential situation of the structure before liberation. The vision and dream of the minjung is to become authentic man and to be down-trodden. It simply means they are too absorbed in the reality of life to develop a perspective from which they can perceive their oppressor objectively. This does not mean that they are not aware of being downtrodden. It simply means that they are too absorbed in the realities of oppression to correctly perceive their own value. They, therefore, do not fight to resolve the problem of oppression or to become truly liberated, authentic human beings, but only to be on top of those who are oppressed. For example, a farmer who becomes a government official turns out to be a worse oppressor than his former landowner. Even a revolution does not really change the situation of oppression, because its participants still believe in the myth of the old order and only end up privatizing the revolution. A vicious cycle continues.

Fourth, another aspect of the belief in the myth of the old order is that it creates a fear of the newly obtained freedom in the minds of the minjung. The basic element of the relationship between the oppressor and the oppressed is the command system, in which the powerful demand submission from the powerless. The oppressed are accustomed to accepting the image of the oppressor as authentic, but, once liberated, they are deprived of that image and are given independence and responsibility, which they fear and cannot handle. Under these circumstances, the minjung do not wish to strive for freedom as much as to choose security under oppression.

Last, the minjung agonize over the tension that exists within themselves. They know it is impossible to have an authentic life without freedom. However, they fear an authentic life as much as they desire it, because they are both the oppressed and the oppressor. They are faced with the question of choice between their complete selves or their split selves; whether to drive out the oppressor in themselves or to neglect him; whether to follow the command of the oppressor or to exercise freedom of choice; whether to live with the illusion that they are acting through the actions of the oppressor; whether to openly talk about their situation or continue in silence, while being deprived of creativity and power to change their world.

As can be seen above, the minjung, whether or not they are aware of the oppression, ought to overcome these obstacles in order to gain an authentic selfhood.

Economic Conscientization

Nishigawa, of Japan, classifies poverty into three categories.² The first is "classic poverty," which had been a social phenomenon long before the birth of city ghettos. One is reminded of Jesus saying, "The poor you always have with you" (John 12:8). The second is the "new poverty," which refers to the poverty of cities and insular poverty. The poverty in big cities is not an indispensable element of the build-up of a city, and insular poverty, as the term indicates, is not a product of the relationship between the rich and the poor. The new poverty, in other words, is an accident, and it exists like an island - unrelated to its surroundings.

"Marginal poverty," Nishigawa's third category, is a product of the marginal and vertical capitalistic system created for the sake of its continued existence. Vertical capitalism and its socio-economic mechanism imply the existence of the rich and poor as a structural element. Without poverty there is no wealth, and without wealth, there is no poverty. Wealth is the foreshadow of the process of capitalism,

²Suh, 392.

and poverty is the backside. Wealth is possessing by means of taking from others, whereas poverty is dispossession. In other words, wealth is power, and poverty is the state of powerlessness - of being deprived and oppressed (Psalm 35:10).

Marginal poverty, as a structural element of today's third world cities, is not an indispensable by-product of development. It keeps expanding as capitalism expands. Today's poverty problem is none other than the problem of marginal poverty, which is the poverty of the third world. It is the other side of wealth and power. It is the depletion of resources, and it is the mechanism by which the wealth of society is sustained. This mechanism takes a direct form of resource depletion and wage exploitation - a more indirect form of economic aid which locks poverty in its own place.

When poverty reaches the point of threatening one's health, it is called "absolute poverty." Absolute poverty has to do with being deprived of one of the basic rights of life and existence. It results in a violation of human rights. Today's problem of absolute poverty is the problem of not meeting the basic needs of life, and is, therefore, the problem of human rights. This notion is well-expressed in the World Declaration of Human Rights (1948):

Every human being is entitled to his right to clothing, food, housing, medical care, and other social facilities in order to maintain his and his family's health and happiness based on an amply acceptable level of the quality of life; he is also entitled to his rights to guarantee his security in the event of unemployment,

sickness, physical and mental handicaps, loss of spouse, old age, and other unavoidable circumstances that incapacitate him to lead a good life (Chapter 25, Section 1).

Also, it is stated in the International Code of Human rights (1966) as adopted by the United Nations:

All the signatories of this code recognize their obligation to guarantee everyone's right to the acceptable level of living for himself and his family based on ample food, clothing, housing, and his right to continuous improvement of living conditions (Chapter A, Section 11).

From both of the above, it is clear that today's problem of poverty is a problem of human rights.

The poor in the Bible saw hope in their God and in Jesus Christ. The biblical texts with a strong expression of the self-awareness of the poor are the following:

Blessed are the poor for yours is the kingdom of God (Luke 6:20).

Seek the Lord, all you humble of the land, who do his commands; seek righteousness, seek humility; perhaps you may be hidden on the day of the wrath of the Lord (Zephaniah 2:3).

For I will leave in the midst of you a people humble and lowly. They shall seek refuge in the name of the Lord (Zephaniah 3:12).

And you shall be to me a kingdom of priests and a holy nation (Exodus 19:6).

To the exiles of the dispersion . . . as aliens and exiles to abstain from the passions of the flesh that wage war against your soul (I Peter 1:1, 2:11).

These are a chosen race, a royal priesthood, a holy nation, God's own people (I Peter 2:9).

Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him (James 2:5).

The poor are the chosen people of God. They are more in need of a self-awareness movement than at any other time, especially because they are the agents of the history of God's salvation.

Up to this point, we have seen that the mission for the minjung is not an easy problem, particularly because of the political and economic situation in Korea. Rescuing the laborer is to destroy the business; rescuing the business is to destroy the laborer.

The moral awakening of businessmen is now demanding solutions for the problems between employer and employee. There is a proverb that says, "The businessman is alive." This is true only so long as business is alive, for if the business is destroyed, the businessman will be destroyed with it. The moral awakening of the businessman is greater than the problem between labor and management. The church has preached the need for agreement through its message concerning Urban Development. The mission for the minjung will be realized through the simultaneous awakening of the businessman and the laborer.

The original problem was and is political. The people and politicians must be awakened before any true mission to the minjung can be realized.

CONSCIENTIZATION OF GOD'S LIBERATION

It is confessed by the church that God has entered into history to save humans from Satanic institutions and culture. How does God work for this purpose? From the scriptural viewpoint, it can be said that God enlightens humans in the classroom of history. As Isaiah said, in Chapter 11, awakening comes from the knowledge of God, which enables humans to love life and build just institutions that adhere to the will of God.

One of the major components of enlightenment is suffering, since suffering brings awakening. In this respect, the minjung can be called leaders in the process of enlightenment. It is not an accident that God chose the Israelites, the slaves, for His plan of salvation. Here are the stages of enlightenment.

It seems that there are two processes in the formation of a new salvational community. First, it is the function of evil, itself, that awakens human beings, who then recognize their identity as humans through the experience of evil and further acknowledge the nature of evil. Second, human beings can be brought to awakening through the spirit. By recognizing the greatness of spiritual power, they can take the narrow way for the purpose of constructing a new salvational community. The first can be found everywhere as a basic phenomenon of awakening. The second is made possible only in the confession of the church.

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ORGANIZATION FOR THE FUTURE MISSION

Development of new strategies is also a goal of this study. It will discuss such issues as:

1) The establishment of interdenominational institutions for the development of theological education, which aims at unity in Korean theology.

It seeks the way the theological confusion in Korea can be stopped and developed in a new direction for the purpose of establishing appropriate theology in our own context.

2) Enforcement of the continuing education of pastors to keep them informed about the new direction of the ministry and mission.

3) Establishment of a mission center for the study of domestic and foreign missions.

4) Formation of many parachurches that will be used as the frontier groups of new mission tasks.

The parachurch groups will be distinguished from the traditional form of the church as the frontier mission agents in the mission for the minjung.

Interdenominational Theological Institution.

For uniformity in the Protestant Church, the Protestant Interdenominational Institution is a very eligible agent. All the theologians and various denominational leaders

would be gathered together for unity in theology and faith. It seeks the way theological confusion in Korea can be stopped and developed in a new direction for the purpose of establishing appropriate theology in our own context.

In case of the necessity of more theological institutions throughout the country, the board of the Theological Institution may plan to establish a branch in the capital city of each province.

The students of different denominational backgrounds could then come to familiar terms with one another in various senses such as personal relationships and mutual understanding of the denominational doctrines.

This might prove effective in discontinuing the disharmony, which is due to a certain denominational pride. Members of all denominations would receive mission training at the same institution.

As an administrative measure, each denominational branch should have a dean who belongs to his own denomination. The president of this institution, however, must be elected by the institution board.

If this proves to be successful, before long, harmony among denominations will be realized in the Korean Churches, and friction between church leaders and members will gradually disappear, as well.

Continuing Education for Ministers.

A method for continuing education for ministers should be established, so that, periodically (perhaps every other year), ministers would be retrained. In this way, ministers may be helped and nourished in their ministries. This would do more than simply give them an opportunity for mutual exchange of pastoral knowledge. Enforcement of the continuing education of the pastors is to keep them informed of the new direction of the ministry and mission.

Center for Domestic and Foreign Missions.

As a measure for the next generation, this center for domestic and foreign missions is evidently necessary for study. We have felt that Korean Christians frequently engage in various Christian functions, but there is no concrete systematic means to carry them on more effectively.

Therefore, a technical organization for study and research would contribute to the growth of the church through the next generations.

Formation of Parachurch Groups.

Many parachurches will be used as the frontier groups of new mission tasks.

The parachurch groups will be distinguished from the traditional form of the church as the frontier agents in the

mission for the minjung. Such groups as K. S. C. F., various prayer meetings, Urban Industrial Mission, Human Rights Movement, N. C. C., Catholic Farmers' Association, etc., will be reinforced and developed in the mission for the minjung.

The minjung's "han," their conscientization, and the parachurch concepts have been defined and developed as the awakening and strategy for the future mission.

CHAPTER VI

CONCLUSION

SUMMARY

The history of Korea from its beginning to the present day is a history of suffering because of foreign invasions. The basic cause underlying the Korean tragedy throughout its history has been its geographical position.

Its strategically important location on the perimeter of the Asiatic land mass has been thoroughly understood by China, Japan and Russia.

Since Korea seemed destined to become the main field wherein a tug-of-war for mastery of the Pacific could be waged, it has often been the target for foreign invasion.

After its liberation from Japan, Korea was divided into two parts. North Korean communities have tried to overtake South Korea. The Korean people welcomed missionaries, who wanted to bring peace to them.

They also welcomed the United States, who sent many missionaries to Korea and an army to protect them from the communist invasion.

The Korean people see the Japanese as a symbol of invasion. The American people, especially the missionaries, are viewed with compassion and understanding because of their past aid to the Koreans.

The Christian mission grew rapidly without opposition. South Korea is still afraid of war. It is quite natural that the South Koreans are especially receptive to Christianity and to the West.

In the political context, the uncovering of minjung history, which has not been found in the usual historical research, has been accomplished largely through the method of socio-economic history.

In saying this, I do not intend to imply that the approach of socio-economic history is indispensable for grasping the reality of the minjung.

The priestly author, Redactor of the Pentateuch in the Old Testament, the Prophets, the author of Mark's Gospel and authors of the Epistle of James all understand the substance and the aspiration of the minjung without resorting to a study or analysis of the socio-economic history of the people.

Neither does the Korean revolutionary, Chun Bongjoon,¹ resort to the method of socio-economic analysis to understand the reality of the minjung.

But here, too, it seems to me, these persons may have had some intuitive understanding of socio-economic history, which enabled them to grasp the situation of the minjung.

¹Chun Bongjoon (1854-1895) the chief leader of the Donghak Farmers' Revolution (1894-1895).

Korean historians, whether they hold the historical view of State-nationalism or the historical view of minjung nationalism, are agreed on the significance of a study of the socio-economic history of Korea, and consider the minjung to be the subject of the nation's history. For instance, Ahn Byungjik's research into the March First Independence Movement has brought the reality of the minjung to the surface. Also, Lee Gibaik uses the method of socio-economic history for his schematic presentation of Korean history.

In recent research, the historical view of the minjung has taken the place of the earlier tradition of the history of Dynasties. Thus, a study of the socio-economic history of Korea enables us to grasp the reality of the minjung objectively; and the research into the sociology of literature will help to bring into relief the reality of the minjung and their corporate spirit.

In Korean history, the minjung movement changes and develops to play an increasingly prominent role. It is this movement that acts as a paradigm for the human rights struggle in Korea today. It is not too much to say that today's struggle for human rights hears the outcry and the protest of persons who participated in the March First Independence Movement and the April 19th Revolution.

It is evident that those who participate in the human rights struggle see their genealogy beginning with the Donghak Peasant Revolution and coming down through the Indepen-

dence Association Movement, the March First Movement and the April 19th Movement.

Historical consciousness, which has this geneology, needs to be manifested and realized as an appropriate political hermeneutic for today. I have given an outline of the Korean minjung reality in terms of some of the significant historical events, in which the minjung asserted their identity and claimed their right to be the subjects of history.

These events, however, must be seen only as stepping stones to the interim periods between events, which deserve more attention. It was during these periods that progress was made in the formation of the historical consciousness of the minjung, which burst to the surface of history in the kinds of events we have outlined above. This fact is important. Otherwise, we would tend to read minjung history in terms of the biography of minjung heroes. These are no more than the visible peaks of the minjung historical consciousness thrown up during particular historical engagements. .. They do not comprise the social biography of the minjung themselves.

This study is designed to illuminate the minjung and their salvation as the most important future task of the Christian Mission in Korea. In its particular mission context, the Korean Church should acknowledge that minjung and their salvation are the objects of its mission.

The problem of the "han" of the minjung, a result of

the political and economic oppression, should be included in the mission as an important issue to be discussed carefully throughout the chapter.

Liberation of the minjung through conscientization is an important task of the future mission of the church.

During the Japanese occupation, the church suffered with the people and the nation. The Messianic hope alleviated much suffering and brought liberation to the populace. This has earned, for the church, a place in Korean history. It is a known fact that the Christian Church lost its importance in China and had only limited influence in Japan, but the Korean Christian Church has grown steadily. This growth was possible because of the importance of the church in historical events in the nation. The Korean Church has worked faithfully for political independence, freedom and liberation. This struggle can be compared to English Puritanism, which contributed to the development of democracy in England and to the American Puritans who devoted themselves, with faith in God, to the foundation of America. The Korean Church, in this respect, should be regarded as highly important in promoting the development of democracy in Korea. The struggle of the church for national liberation and political freedom cannot be considered lightly.

The church will surely be an important participant in the future of the minjung. The church is needed urgently to work for the minjung to take their place in society.

There are three major assignments for church work. First, the church needs to participate in the human rights movement. Second, the church needs to develop concrete programs for the mission of the laborers, farmers, and the poor in society - the minjung. Third, the development of a minjung theology will be required. These are fundamental assignments for the Korean Church in order to fulfill current needs.

In spite of some criticism from inside and outside the church, the historical participation of the church can be justified traditionally, historically and theologically. What is needed now is not justification but the courage to work on the side of the minjung. With application to this task, the Korean Church can win the confidence of the minjung and grow even more rapidly than in the past.

God saves the minjung through His church. He liberates them from all the evil that dehumanizes them and transforms them into the workers for the community of the future. God listens to the problems of the minjung and helps them to recognize the true nature of their grudges. Then, as a means of resolving this grudge, He helps them to see clearly and to judge wisely their present historical situation on the basis of biblical thought. Awakening to the implications of political and economic oppressions is from God. The ability to improve our ethics, self-confidence, and spiritual power are gifts of God that will contribute to the establishment of a new community. This will be the strategy

of the mission of the church, and it will include the guidance of God in developing an interdenominational institute for the theological training necessary to overcome the present confusion of theology in Korea; establishing mission institutions for the national and world mission and training the elite members for that purpose; and developing parachurch groups for the minjung mission. This way, the Korean Church can enjoy the confidence of the minjung and will be able to help them to participate in the construction of the kingdom of God.

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